MISSIONARY HORIZONS

DECEMBER, 1956

Eva Luoma Photos

MISSIONARY HORIZONS

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MAGAZINE STAFF

Send Articles for Publication to

MISS EDITH L. McBANE, Editor
1430 Alabama Avenue
Pittsburgh 16, Pa.

Send Subscriptions to

MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors:

Mrs. C. A. Stewart, Pakistan-India
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The Women's General Missionary Society

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Executive Secretary-Treasurer: Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

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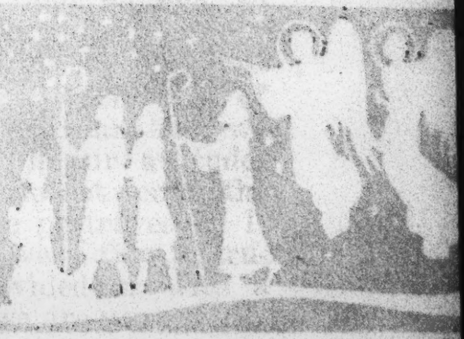
The Board meets on the first Tuesday and third Monday of every month except August.

That night
Song became light
That flowed without ebb
Till the sky was a web
Of color, of splendor, of glory.

Night long
Light became song
As it flamed into chords.
That great choir of the Lord's
Sang the wonderful, marvelous story.

Then silence! And sweet
Beyond all music
Of earth or sky,
We heard
A Baby cry!

—Helen Hawes Hurrell



THE VOICE OF BETHLEHEM

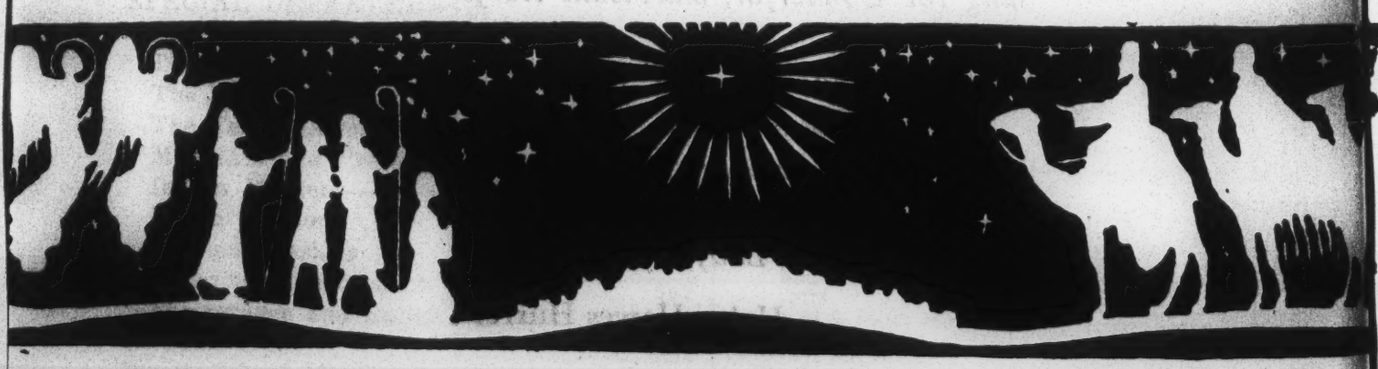
Annemarie Ewing

His voice was faint in Bethlehem
As new-born babies' voices are,
And yet it reached across the sands
To shaggy-bearded Balthazar.

So low his voice in Bethlehem,
It hardly reached the stable door.
Yet from a distant Eastern land
It drew the wondering Melchior.

A baby's voice in Bethlehem—
So faint and low, so small and sweet.
Yet Kaspar heard in Samarkand
And hurried to the Saviour's feet.

The voice that cried in Bethlehem
Still sounds through all the passing years
And do we like the wise men stand,
Alert, with ever-listening ears?



Missionary Horizons

VOL. LXX December 1956 No. 4

THE TRUTH OF GOD—

FORBEARANCE IN LOVE

ROBERT W. GIBSON

For 98 years the United Presbyterian Church has operated under the motto, "The Truth of God—Forbearance in Love." It is incorporated in the seal of our General Assembly. "The Truth of God" is portrayed by the open Bible and with the dove hovering above representing the Holy Spirit. "Forbearance in Love" is represented by clasped hands. It became a symbol which brought together the Associate and the Associate Reformed Presbyterian Churches forming the United Presbyterian Church.

These brethren in the two churches had very much in common—in fact, to those of us at this distance, it appears that their differences were very small. There were those, however, who lacked faith—one in the other—and who opposed the union until the very end. However, both groups held staunchly to the truth of God as it is revealed in the Scriptures. They recognized it as the only infallible rule of faith and practice. There were some slight differences of interpretation, and it was there that the "Forbearance in Love" clause came into being.

The preamble to our Confessional Statement includes this quotation: "Subscription to the foregoing Subordinate Standards is subject to the principle maintained by our fathers, that the forbearance in love which is required by the law of God is to be exercised toward any brethren who may not be able fully to subscribe to the Standards of the Church, while they do not determinedly oppose them, but follow the things which make for peace and things wherewith one may edify another."

It is interesting to recall that the Reformed Church in America, when we were discussing Union with them, objected to this statement. They insisted that all members of the Church—laity and clergy—subscribe without reservation to the entire creed of the Church, fearful lest heresy might find its way into the body of Christ.

After 98 years of living under this motto, we are proud that we still maintain a reputation as a conservative denomination, and no one, so far as I've ever heard, has blamed this magnanimous attitude of permitting heresy to creep into the body of our Church. It does mean that we have been liberal in our attitudes toward people who do not accept the truth exactly as we portrayed it. It has proved to be a very fine instrument and has provided us with a heritage of which we are very proud.

Robert W. Gibson, D.D., LL.D., is moderator of the General Assembly of the United Presbyterian Church and president of Monmouth College, Monmouth, Ill.

Editorial

THE QUEST FOR TRUTH

Pilate asked, "What is truth?" John 18:38. Ironically enough, he addressed this query to the One who shortly before had declared to His disciples, "I am the way, the truth, and the life." John 14:6. Even with truth personified standing before him, Pilate did not comprehend the answer to his question.

The search for truth is inherent in man's nature. It has occupied man for generations and will continue to occupy him.

> God's gift was that man should conceive of truth
> And yearn to gain it, catching at mistake
> As midway help till he reach fact indeed.
>
> —*Robert Browning*

The search for truth is an endless quest. New scientific truths are constantly being discovered; new applications of spiritual truth are being made; new facets of truth are being impressed on the consciences of men.

> New occasions teach new duties, time makes ancient good uncouth;
> They must upward still and onward who would keep abreast of truth.
>
> —*James Russell Lowell*

Sometimes the search for truth is an exciting adventure. The doctor sees a cure for a dread disease almost within his grasp; he redoubles his efforts at painstaking research; at last his labor is rewarded. He finds a remedy that benefits mankind.

Sometimes the disclosure of truth is shocking. In secular magazines, the heading "The Truth About—" is used for subjects concerning which there is much misinformation or rumor, or for subjects which are not usually discussed—"The Truth About Autopsies," "The Truth About Mental Institutions." Sensationalism is stressed in exposing the truth.

In preparation for the Centennial celebration of the United Presbyterian Church, the denominational theme selected for the Assembly year of 1957-1958 is our motto, "The Truth of God—Forbearance in Love." In keeping with this theme, the 1957 study program for mission groups will be based on "The Truth of God."

Our year's study should partake of all the elements mentioned above. It should be natural for us to want to know the truth. We need to keep open minds toward possible new truths. We should be eager to expend our energies in seeking truth. Topics like "The Truth About Alcohol," "The Truth About Race," may be subjects we do not want to hear about but which we need to confront. They may jar us out of our complacency.

Dr. Leslie D. Weatherhead, noted British preacher and author, says: "When we move nearer the truth, whether it be the truth about God, or about man, or about the world, or about ourselves we move nearer to God." Thus let our individual prayer be: "O send out thy light and thy truth: let them lead me." Ps. 43:3.

The theme for January programs is "Speak the Truth in Love."

—*Edith L. McBane*

SYMPOSIUM ON CHRISTIAN CITIZENSHIP

With a presidential election just behind us in the United States, to some it may seem that articles concerning Christian citizenship are an anticlimax. However, we believe that obeying the law, knowing the issues and the candidates, exercising the privilege of voting, living uprightly, helping those in need, and participating in government are perennial duties of the Christian citizen, not just a once-in-four-years proposition. Therefore we have asked a homemaker, a business man, a social worker, a minister, and a board secretary each to present a different aspect of Christian citizenship. The resulting symposium shows that Christian citizenship has a broad application. Like other Christian teaching, it reaches into all of life.

—Editor

A Homemaker and Voter

POLITICAL OPPORTUNITIES AND RESPONSIBILITIES

MRS. FRED C. HOUSTON

CHRISTIANS ARE responsible citizens. Responsible to God, responsible to the nation, and responsible to the communities in which they live.

Webster defines the word *citizen* as "A native or naturalized member of a state or nation, who enjoys political rights and privileges and gives in return his allegiance to the state or nation."

The first Christian century was an era of coalescence of many of the principles of government. Problems were complex and not entirely unlike those which exist in modern countries. Rome, ruled by the Caesars, was the supreme central authority. Although its political philosophy was despotic, Rome nevertheless rendered services to humanity. It demonstrated the attractive merits of orderly government, peace, and ample opportunity for intercommunication and commerce. These were purchased, however, only at the sacrifice of freedom. Rome was exceedingly jealous of any attempt of the dependent states to secure greater freedom. Its rule was a paternal despotism, and woe to the leader or nation that defied its authority.

In Jesus' day, it was more than dangerous to discuss practical politics. In no quicker way could He have destroyed His influence as a teacher and brought His career to a sudden and disastrous end than by arousing the political passions of the people. Jesus was, however, keenly interested in political conditions. His disciples were constantly bringing to Him information regarding passing events and asking His opinion, which He appears to have given to them freely. The basis of Jesus' democracy was a practical recognition of the importance of each individual, however humble or low in the social scale.

It is significant that Jesus had little to say about the rights of man, but much about the responsibility of each individual. No man, woman, or child was so weak, so inefficient, or so debased by sin that He did not strive to appeal to his sense of social responsibility. In most cases His appeal met with a worthy response. Gradually through His eyes we are beginning to see that the essence of democracy is individual opportunity and responsibility. From Biblical times onward, history has reiterated

Mrs. Fred C. Houston is a member of the Ben Avon United Presbyterian Church, Pittsburgh. She has served as county president of the Pennsylvania Federation of Women's Clubs. Among many other activities, she is on the State Cancer Board, the board of the Pennsylvania Association for the Blind, and the Home Council of the American College for Girls, Cairo, Egypt.

many times this dual foundation of Christian citizenship — opportunity and responsibility.

At some point in history, most peoples seem to have existed in some form of bondage or slavery, frequently by their own vote or acquiescence. But when thoughtful persons finally become aware that they are no longer free, they desire to know the reason. With an intelligent faith and understanding they develop the courage to throw off their bondage. Even against great odds this is the successful path to liberty.

Liberty may be viewed as the responsibility one assumes for himself and recognizes in others. There can be no liberty where there is no responsibility.

There is always the insidious danger of complacency and self satisfaction in each of us. Apathy, dullness, and a loss of interest should be one of our greatest concerns. Too many of our people fail to participate in the political process by which our nation charts its course. A free and secret ballot is one of the treasured privileges of Christian citizenship. Free society can survive only if we take part in government. We have a voice in government through our vote. Even that vote is a worthless defense against tyranny unless we work together effectively by being informed and alerting others to their great privilege and solemn responsibility as Christian citizens. Democracy must be demonstrated by those who believe in it.

To make Christian citizenship work effectively, we need an easy exchange of ideas. Men have enjoyed this experience for generations, but it hasn't been too many years since women began taking part in civic and political affairs. More women need to learn how to present facts effectively and to develop the courage to do so. Women who thought they were tongue-tied are today taking on more important positions of responsibility. As Peter Marshall has said, "Woman's world is the home, but it isn't her circumference."

As Christian citizens, we can also make the home one of the bulwarks of the nation. Our children must be taught the importance of attending church and worship, respect for authority, and the value of wholesome companions. Youth needs the backing of religious homes and parents who set a good example. That we teach by our actions is expressed in words written by LeMoyne Holste:

"In their mother's high heel shoes,
Little girls go walking,
Trailing scarfs and jewels,
Pretend they're grown-ups talking.
Doing just as mother does,
Remembering all they see;
Little girls pretending
That they are you and me.

Walk softly then, O Mother,
And guard each word you say,
Lest little daughter in your shoes
May come to grief some day."

Many elements may govern the manner of our assumption of individual and collective responsibility. God has given each of us special gifts. Some people have been endowed with many talents. Others enjoy but one. The important thing is not the number of talents we have, but how we use them. Each of us is expected to use his gifts for the benefit of his fellow man. Above all, regardless of our endowments, every Christian can exercise compassion and kindness. Through the ages poets have so aptly said: "All this world needs is just a little kindness."

In order to meet the responsibility and opportunity, some need to change their thought habits. As Jesus has taught us, indulgence in negative thinking can only lead to defeat. A negative mental process not only destroys the thinker, but darkens the life of every one with whom he comes in contact. These defeat thoughts slow us up and weaken our efforts. We are depleted mentally and physically. True, obstacles appear in every life. It is our attitude in meeting

(*Continued on Page* 217)

A Business Man

JESUS TEACHES HONESTY

W. KYLE GEORGE

JESUS GIVES US an unforgettable picture of honesty in the 19th chapter of Luke. It is the story of Zacchaeus. He was a Jew, a son of Abraham, as Jesus said. He was a tax gatherer. The tax collector is not popular in any country, but in Palestine in the days of Jesus he was odious beyond comparison. He was collecting tribute for the hated Roman Government. Some paid for the privilege of holding that office for they collected all the taxes the Romans levied, and as much more as they could extort for their own pockets.

Zacchaeus was not only a tax gatherer, but the chief of the tax collectors in that district. He was the superintendent of the revenue department in Jericho. He had a bonanza. He would receive a rich toll from all of the Jordan Valley, and his pocketbook swelled. His bank account was large. We are told that he was rich. Did he get his riches honestly? If so, he was an exception to the general rule. It is a fair inference that he exacted more than was appointed him, and he would be called "dog," "wolf," "traitor," "renegade," "outcast," "Hell's slave." The punsters of the day would make sport of his name which means "pure." Yes, he was as pure as a greaser's hands, pure as hypocrisy, upright as a serpent, straight as a corkscrew. By the Jews in general he would be considered outside the pale of salvation, lost and without hope.

But he was not beyond the power of Christ to save, nor beyond His willingness. Zacchaeus was a sinner, and Jesus Christ came to save sinners. And Zacchaeus was also a seeking sinner, and Jesus was always watching for such. He sought to see Jesus, who He was. And as Jesus was passing through Jericho, Zacchaeus ran down the road that He was to travel and climbed a tree, "forgetting his gravity," as Matthew Henry says. When Jesus came to this tree He asked Zacchaeus to come down quickly, for He wanted to be his guest. And Zacchaeus made haste to come down, and he and Jesus went arm in arm to the rich man's mansion.

There is not a hint that Zacchaeus did any boasting of being born in poverty, of being industrious, of looking out for Number One, of getting a start in a humble way, and by sheer determination, sagacity, and prudence climbing the ladder to wealth and power. Far otherwise. He talked of restitution and the exercise of charity. He burned his ships, as it were, so that he could not go back to the old life. Let the Pharisees and the Sadducees and the publicans jeer and scoff, yet in spite of them he called Jesus Lord. He was a new man. He was a new creation.

As a new man he would first make restitution to those he had robbed. "If I have cheated any person I will give him back four times as much. And as for the rest of my estate, I will give the half of it to the poor." His faith was sanctioned by his practice. From then on he would have just balances and just weights—not one weight for buying and another weight for selling. That is according to the law of the Lord in all lands and in all ages and for all peoples and all trades and professions.

Robert Burns says, "An honest

W. Kyle George, LL.D., of Youngstown, Ohio, is a successful pharmacist. A member of Tabernacle United Presbyterian Church, he has been active through the years in his own congregation, presbytery, and synod. In 1951 he served as Moderator of the General Assembly of the United Presbyterian Church—one of the few laymen so honored.

man's the noblest work of God." If he is a farmer he will not add water to the milk; if he is a merchant he will not lie in advertising, and he will not adulterate the coffee or the sugar or medicines or any other articles. He will give 16 ounces to the pound, and 100 cents to the dollar. He knows that without holiness it is impossible to please God.

Will a man rob God? There are many that would scorn to owe a man a penny, yet they ignore their debts to God. The tithe is the Lord's. It is His whether we pay it or not. One should be as honest with God as with men—honest in tithes and offerings, in love and service.

We hold these *truths* to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these Rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; that whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute a new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. . . .

—Declaration of Independence

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.

—The Constitution of the United States

Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or of the people peaceably to assemble, and to petition the government for a redress of grievances.

—First Amendment to the Constitution

The basic premise on which the Declaration of Independence rests is that men are "endowed by their Creator with certain unalienable Rights." That means that the source of these rights of man is God, not government. When the state adopts measures protective of civil liberties, it does not confer rights. It merely confirms rights that belong to man as the son of God.

The Declaration of Independence states, "That to secure these rights, governments are instituted among Men. . . ." The preamble of the Constitution says, "We the People of the United States, in Order to . . . secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution. . . ."

Therein lies the basic difference between democratic and totalitarian governments. In fascist, communist, and monarchical states, government is the source of rights: government grants rights; government withdraws rights. In our scheme of things, the rights of man are unalienable. They come from the Creator, not from a president, a legislature, or a court.

—William O. Douglas

SYMPOSIUM ON CHRISTIAN CITIZENSHIP

A Social Worker

CONCERN FOR OTHERS

ELEANORA M. THOMAS

NO ONE CAN CONCEIVE of a greater privilege bestowed by God upon man in this world than the privilege of seeking and serving souls. Seeking and serving souls is not a privilege by *permission,* for any initiative on the part of the natural man, but it is a privilege of *commission* for those who, having been reborn by the grace of God, desire, above all things, to share God's will for the salvation of mankind.

The chief aim of social work is to help people in need of such service develop strength from within that will enable them to live life in the full exercise of their capacities and powers. The principal objective of social work is to advance the opportunities afforded to children, youth, aged, and the ill to develop strength or health in the whole personality.

If we are to work with God in His world, we must have a set of values or a frame of reference to guide us. In social work the dignity, worth, and freedom of the individual constitute the cornerstone of social ethics. His freedom is to be limited only if it seriously jeopardizes the freedom and the rights of others. Social work is concerned with the individual, not primarily to insure his maximum usefulness to the State, as in totalitarian societies, but to help him develop his full capacities and powers, in a measure consonant with his status as a free and responsible human being. The social worker is to approach him whom he serves in a spirit of fellowship, of sharing, and to seek to establish with him a relationship based upon freedom of choice. If the worker finds that authority is necessary, it must be in accordance with the requirements and through the agencies established by law for the protection of the safety, rights, and property of citizens and the discharge by citizens of defined responsibilities.

SOCIAL WORK is concerned about the family unit and the social worker attempts to contribute to harmonious family interrelationships, to strengthen the positive values in family life and to promote healthy personality development and satisfactory social functioning of various family members. The quality of family relationships has profound effects, both positive and negative, on the emotional development and the social adjustment of all members of the family. Positive experiences within a family provide the foundation for satisfactory personality growth as the individual passes through the various phases of development from birth to maturity.

The family, as the basic unit of society, has the major responsibility for child rearing and for preparing its members to fulfill their social roles at the progressive stages of their development. This type of service may be called "mental health," or the layman's term of just plain "well being." Each day brings a new set of difficulties. In the normal course of things, most of the family troubles are forgotten and life goes on. But sometimes the balance is upset—little problems snowball into big ones and threaten the family's existence. Our high divorce rate points to the fact that men and women are facing great difficulties in marriage today. It is the social worker's job to help these men and women

Miss Eleanora M. Thomas is a social worker in the Division of Guidance and Child Accounting, Pittsburgh Board of Education. She belongs to the Mount Lebanon United Presbyterian Church, Pittsburgh.

want to meet responsibility and work together toward a satisfactory solution of their problem.

First comes the parents' own state of mind; emotional difficulties between father and mother will destroy the climate of security and love which their children need if they are to develop normally. If parents are happy, they will bring up happy children. The job of the social worker is to help parents become happier.

Also the welfare of the child is very important if we are to have good citizens tomorrow. In understanding the child, there is a detailed body of knowledge that the worker must acquire. Child development must be understood in all phases from infancy to maturity, in a practical as well as theoretical sense. The worker must know and recognize what is normal and sense any deviation. He must appreciate those factors which are conducive to sound development and those which will block or warp the growing personality.

SOCIAL WORKERS have been helping the aging—a community problem for some time. The job of social work is to help these people live happier, healthier, and more active lives. Also to help them use their capacities to strengthen the community and the nation. Since 1900, the total population of the U. S. has doubled but the number of men and women sixty-five years of age and over has almost quadrupled and is still growing rapidly. Health is a matter of primary concern, and research into the causes of aging assumes increasing importance. This is especially true of those chronic diseases which bear so heavily on older people. Older people as a whole tend not only to need more "medical care," they often need a highly specialized sort of medical care. The availability of competently managed nursing homes, home nursing, and housekeeping services, and hospital accommodations for long-term illness must be explored more thoroughly. The needs of aged must be met and the concern of the social worker for these people will go a long way in bringing about more adequate facilities.

The men and women and children whom the social worker sees in home and school, hospital and clinic, court and prison, have within themselves, or have had at some time, through God's grace and design, the possibility of apprehending something of the love of Christ. Yet men and women can never fail so utterly as to be beyond the reach of God's mercy, just as they can never build up their own powers to be beyond the measure of His judgment. No matter how blind or how sinful, they are always to be thought of as having dignity and worth, because they were created as children of God, free to pursue evil or good, and never beyond the redemptive power of His love and goodness. We are never to despair for with God all things are possible. His care and compassion are for the victims of evil. His judgment and forgiveness are for its perpetrators.

With the knowledge and wisdom derived from God and from the experience of the human race, with the power that comes from action in the furtherance of what we understand God's purpose for us to be, and with the peace of heart that only the presence of God can give, we can face for ourselves and for those we love and serve whatever life may bring, strong in the assurance that

"they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."
Isa. 40:31

Liberty means responsibility. That is why most men dread it.
—*George Bernard Shaw*

A Minister

THE ROLE OF THE CHURCH

GORDON E. JACKSON

THE CHRISTIAN BELONGS to two communities: to the general community of work, play, state, and home and to the special community of Church. The general community is the setting for his life as it is for the life of the non-Christian as well. He goes to his work to spend his time creatively in a pursuit of his own choosing. He relaxes in the play and chit-chat of neighbors and friends. He votes, pays his taxes, discusses heatedly the politics of his day, and obeys (and breaks) the laws enacted to govern him. He plays the role of lifemate and parent. All of this he does along with his non-Christian fellow-beings.

The Christian also belongs to a special community, the Church. Within this special community he worships the God who has gathered him out of the general community to be a new creation, a part of a holy brotherhood, a participant in the fellowship of the redeemed. In the special community of the Church the Christian experiences the fellowship of the others who are gathered of God, experiencing the flow of fellow-feeling in the intimacy of Christian love. In this special community he hears God speak in a clearer way than he hears elsewhere and he begins to measure his own life against what he hears.

The two communities constitute for the Christian a conflict and oftentimes a tension, for the two communities are quite divergent one from the other. (Yet tragically, as we shall see, it is at times impossible to tell the two apart.) The community of the Church is the community of the Redeemed. It is something new which God has thrust into history in Jesus Christ. The Church is the New Order, the New Creation, the New Level of Existence which God has planted in the stream of history. The Church ideally takes its cues from God. Ideally it listens to God and responds obediently to God's will. For instance, it loves the neighbor irrespective of his color, race, creed, failures or accomplishments. It loves him because this is the way God has loved the Church. It does its work to please God, laying bricks, or building houses, or arguing a law case "as unto the Lord." It respects the State, recognizing that God has created the State, and so it is law-abiding.

The larger community of work, play, state, and home is the unredeemed community. This does not mean that it does not have redemption in it; but in so far as it is not the Church it is still part of the old order, the old creation. Here the Christian operates daily. He buys bread at the corner store from a Jewish merchant. He works along side a skilled worker who is profane in the real meaning of that word. He reads novels and magazines written by humanists. He banks where "business is business," and where the ticker tape contains the word of life. He watches television programs sponsored by concerns whose business is to sell a product willy-nilly. He is confronted hourly by advertisements which seek to motivate him by appeals to sex, fear, pride, or selfishness. He is in the political arena with men 76 per cent of whom are Republicans or Democrats because their parents were, and whose party label is a subtle means of thought-control. He inherits deep-

Dr. Gordon E. Jackson, Ph.D., D.D., is dean and head of the Department of Philosophy of Religion and Christian Education at Pittsburgh-Xenia Theological Seminary.

seated community biases and prejudices such as those adopted toward minority groups. If the Christian is in one of the so-called standard denominations (and over 90 per cent are), he is middle-class in his thinking and unwittingly approves of the economic caste structure about him.

So the Christian, a participant in two quite diverse communities, is often in tension and conflict. And because conflict is never comfortable, the Christian may try one of two ways to resolve his conflict.

He may try to flee the world. Some may try to go all the way and land in monasticism. Separated from the world in their cells of privacy they may try to have no more traffic with the world than praying for it. Their community may be quite self-supporting. Few choose this way not only because of its rigors but because most people see the fallacy in it. More try to escape from involvement in the world by legalism; that is, they set up certain prohibitions (as with movie going) and believe they are relatively pure when they stay clear from these worldly entanglements. Some try to stay clear of the "dirtier" aspects of contemporary life such as politics and labor unions, insisting that these are provinces outside of the Church's concern. They neatly compartmentalize the Church so that it does not have to deal with some of the uglier areas of life. And still others handle the problems of the world by dismissing them as though they are no concern of theirs. "Let George do it."

More Christians take another line to resolve the tension. Some try to limit the Church's functions to the Sabbath and to "spiritual" things, not thereby trying to escape from the dirtier things in life as their world-fleeing brethren do, but trying to keep the things of the world outside of the notice of the Church. "When in Rome do as the Romans do." The Church is good in its place but it should keep its nose out of politics and out of business. This is often a smokescreen to allow the ethics of the market-place or the smoke-filled room to predominate. A great many more Christians, however, simply capitulate to the order of the world, partly unconsciously, without ever examining their hearts and minds, their motives and reasons. They have capitulated to the ways of the world, taking their cues from the cultural mores, social habits and patterns, rather than from God. This partly accounts for racial prejudice, bias against minority groups, lethargy regarding the State, the toleration of an economic caste system, etc. Almost unconsciously how many Christians assume Christ to be a middle-class suburban Gentleman? How many Christians simply assume an essential difference between Negroes and whites? How many Christians simply forget that bad housing exists? How many Christians continue to be Republicans or Democrats first, Christians second?

A Christian who is aware at all of being a Christian must be aware that he cannot escape tension. God has gathered him out of the world to make a new man of him; then God has thrust him back into the world there to live out the new man that he is. He brings back into the world a new nature but also hanging on is his old sinful nature. He brings back into the world the will and purpose of God for his own life and that of the world; but the world has a will and purpose often contrary to God. Yet the world is the arena in which each Christian makes his contribution as a Christian. If he is a lawyer, he is a Christian lawyer who brings his Christian faith and life to bear in his office and in the court room. He is a citizen, but he is a Christian citizen who therefore takes his citizenship not less seriously but more seriously. He will vote, voting Christian convictions. He will obey state laws not from the fear of being caught if he disobeys but from the conviction that this is responsible Christian citizenship. He may be a Republican, but he will be a Christian Republican who refuses to be

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SYMPOSIUM ON CHRISTIAN CITIZENSHIP

A Board Secretary

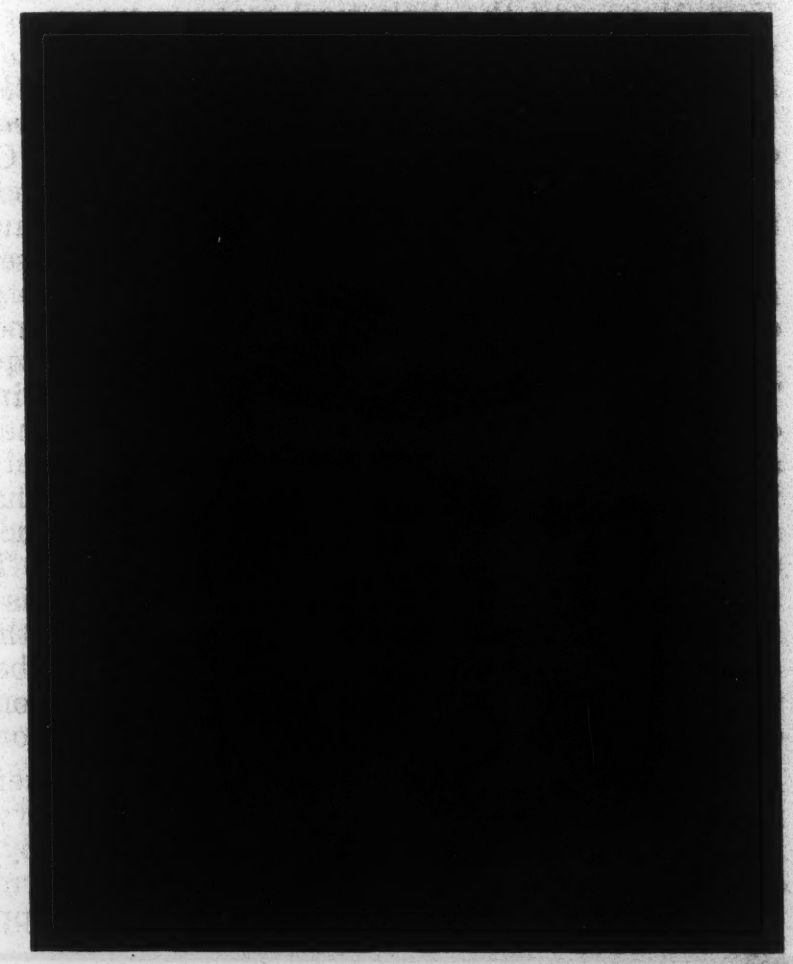
TRAINING CHRISTIAN CITIZENS OVERSEAS

EDWIN B. FAIRMAN

In the dusty courtyard of the American Mission school in Hajipur, Pakistan, squatted a little girl in white Punjabi pantaloons and a blue and white jumper. Smoothing the dirt with her hand she traced her sums in the dust with her forefinger. A mistake? A brush of the hand erased the evidence and she started again. As days pass she will add to her ability with numbers the understanding of the printed page; along with these she will gain the growing knowledge of Jesus Christ whom she already professes and loves.

The beams of a pressure lamp pierced the dimness of the smoky room in the village of Abu Hinnis, Egypt. A grandmother with a face like a prune tugged her black shawl close about her shoulders shivering in the coolness of the night. She clutched a black book, waiting patiently until the speaker was through and the invitation given for new literates to come to the front. She hobbled forward waving her Testament, begging for the chance to show she too could read. With shining eyes and toothless smile she cried out the words of her book—words that spoke of Jesus Christ.

Rev. Edwin B. Fairman is promotional secretary of the Board of Foreign Missions. Preceding this appointment, he and his family spent 15 months visiting the foreign mission fields of the United Presbyterian Church. During the closing month of their time abroad, Mr. Fairman served as the American director of the Nile Work Camp in Egypt, the special object of the United Presbyterian Youth Fellowship for 1955.



A Literacy student, Egypt

The sun beat on the thatched roof of the McClure bungalow in Pokwo, Ethiopia. Under the eaves sprawled a six foot six inch Anuak, strong in his youth; listening to Harvey Hoekstra's story of Jesus; frowning blackly when the story called for frowns, spitting in disgust when that was demanded. His face broke into a grin when Harvey pulled a "funny." The man is on the razor's edge of decision for Jesus Christ, following closely upon the teaching. In another month or so he will have a new name, a new spring to his step, a new place among men, and a new master to serve—the Christ.

With the disenfranchised Pakistani, the illiterate Fellaheen of Egypt, and the primitive Nilotic there is being done a most important work in the realm of civic relationships. These men and women are members of new states and as Christians we believe that in Jesus Christ alone can be known the highest meaning of the responsibility of good citizenship.

From Thomas Hobbes and the "social contracts" of his *Leviathan* to Karl Marx and the dialectical materialism of *Das Capital*, the nature of government, its derivation of authority, and its purpose have evoked some of man's keenest thinking. It is provocative to note that Scripture, too, pursues this theme.

There are two intriguing pictures in God's Word of the nature of governments — one is in Romans, the 13th chapter, the ideal government. This is the section that begins, "Every Christian ought to obey the civil authorities, for all legitimate authority is derived from God's authority and the existing authority is appointed under God. To oppose authority then is to oppose God and such opposition is bound to be punished." (Phillips' Trans.) Paul spells out the motives and attitudes of the Christian citizen in subsequent verses.

At the other end of the list is that recorded in Revelation, the 13th chapter, where the demonic aspect of government, far from the ideal, is pictured. This begins, "And I saw a beast coming up out of the sea having ten horns and seven heads . . . and they worshipped the dragon because he gave his authority unto the beast. They worshipped the beast saying, "Who is like unto the beast and who is able to war with him?" (KJV)

Dr. Barth points out in his *Dogmatics in Outline* that these two pictures of the state are extremes and that the whole intervening spectrum of governments can be seen in the world today. The ideal state, according to him, is one in which the concepts of Order, Freedom, Community, Power, and Responsibility are balanced in equal proportions. It is of this state we speak and the Christian's relationship to it. Paul's teaching in the Romans' passage contains four vital facts concerning the nature of our citizenship and its meaning in the world. The contribution of Christian missions to training for citizenship falls within these lines.

1. Romans 13:1-2—"Let every soul be in subjection to the higher powers: for there is no power but of God: and the powers that be are ordained of God." (ARV) *Only in Jesus Christ do we have the right perspective on the origin of government and its derivation of authority.* Government is God's idea and the authority that upholds government stems from divine authority. If a man thinks otherwise, says Paul, then he has failed to grasp Jesus Christ in faith. Jesus underlined the problem when he was questioned about taxes. Taking a coin, His statement of the case is, "Render unto Caesar the things that are Caesar's and unto God the things that are God's. A sanction of government even if it be one with a Caesar. The ultimate ramification of all this is that even the lower officials receive their authority from God and are to be regarded in that line of succession. Does that mean the cop on the corner and the ward politician?

Nowhere in Scripture is there any obligatory form of government enjoined by God. In any one of these multiforms there are certain principles applicable to all forms of gov-

ernments—such concepts as justice, freedom, truth, and honesty. The recognition of the divine nature of government is attested in two forms we know best. When the Oath of Office is administered to our President his hand holds the Scripture; he bears his oath before God, then prays as he shoulders his responsibility. And there was the acted parable in the coronation of Queen Elizabeth. After all the world's honors had been heaped upon her and she had been crowned, she laid aside her robes and honors and went in a simple white gown to the Table of the Lord Jesus Christ to partake of Holy Communion. She is a sovereign, but under God.

2. Romans 13:3-4—"Rulers are not a terror to the good work, but to the evil . . . he is a minister of God to thee for good." (ARV) *Only in Jesus Christ do we have the right insight into the purpose of government.* For dark centuries governments existed for the good of the rulers and the elite of society. In short, the demonic aspect was in the dominance—men in power but out of touch with the divine authority of government. An example is the reign that erupted in the French Revolution with Marie Antoinette's long-remembered, "Let them eat cake." The demonic influence in government is seen in the statement of William H. Vanderbilt. When questioned as to whether a decision about rail transportation had been presented for public consultation, he said, "The public be damned."

Scripture points out again and again that the responsibility of government lies in civil and social areas. When government goes out of these fields into the areas of religion and morality it has overstepped the legitimate boundaries of authority. All magistrates are appointed to repress evil and promote good; then by the very nature of their office they should not be resisted. Unfortunately we see men seeking their own honor and advantage and not the benefit of society, a turning away from the ideal toward the demonic concept of government for its own sake.

3. Romans 13:5-7—"Ye must needs be in subjection, not only because of the wrath, but also for conscience sake." (ARV) *Only in Jesus Christ do we have the right frame of reference for obedience to authority.* In obeying magistrates in government instituted by God we are obeying God! The discharge of civil duties becomes a matter of religious obligation. It is not a matter of the man or the office, but ultimately a concern with Him who giveth man and office. We do all "as unto the Lord."

This note of warning must be sounded—the command to obedience is not unlimited. There is a point at which disobedience becomes a duty. Obedience is well given when rulers exercise their rightful authority, but when they require that which is contrary to the will of God, then there is an end to obedience. The history of the Christian Church is a long document of this delicate understanding of the nature of government, from the New Testament believer who refused to bow down in Emperor worship to the martyrs of our day who died in Norway, Russia, and Germany rather than knuckle under to Hitler and Stalin.

4. Romans 13:8-14—"Owe no man anything, save to love one another." (ARV) *Only in Jesus Christ do we have the right understanding of social responsibility.* We stand before God individually responsible for our own sin. Yet by the very nature of God's Word we bear before him a share of the corporate responsibility for sin in the community and in the world. When love and concern are missing we are accountable for their lack. No one has pointed this up more adroitly in the past decade than Reinhold Neibuhr as he puts his fingers on the analyses of the deep nature of sin in society and our relationship to it. Man's dilemma is that he is under an Absolute Ethic, "Be ye holy as I am holy," yet he lives in a Relative Society. The question becomes, "How can a good man in a bad situation do the right thing?" This "situation" is understood rightly when we grasp

that man's choice is not between good and evil but between evil and evil . . .

Finally, what can we say to Christian men in Pakistan-India, Egypt, the Sudan, and Ethiopia, overwhelmed by the demands of fresh-born statehood upon them, yet allowed little responsibility? How can they shoulder the burdens new freedom brings? What is to be their attitude toward non-Christian majorities who are not always sympathetic to their problems?

They must remain firm in Jesus Christ trusting his spirit to enlighten them concerning the dynamic truth that gives wings to hearts and sets minds free. In Him alone and His truth do men become citizens.

Book Review

JESUS' TEACHINGS ON CITIZENSHIP

ERNEST TRICE THOMPSON

Would your group like a Bible Study where you can have group participation? If so, this excellent booklet *Jesus' Teachings on Citizenship* by Ernest Trice Thompson is your answer.

We have a responsibility as Christians and this study is concerned with what Christ teaches us regarding our obligations today as citizens.

Many problems are studied in the light of Christ's teachings:

1. The problem of plenty and want (what Jesus has to say about this has real meaning for the Christian citizen today).

2. Sickness and health (His concern for man's physical well being cannot be overlooked).

3. Brotherhood and race (He treated every man as a son of God, one who had wandered away, it may be, from his Father's home; but still a prodigal over whom the Father never ceased to yearn).

4. War and peace (Jesus bade his disciples to love—even their enemies).

5. Nationalism versus internationalism (our supreme task as Christians is to make disciples of all nations, including our own).

There are suggestions for home study with questions and Scripture and suggestions for circle and group discussion. This would make a splendid study for Women's Bible classes, missionary circles, or any group desiring a good Bible study. It is largely discussion and it would be a help in getting women to take part.

This study is so good it could be used now, next year, or any time for years to come. There are 47 pages in this booklet and the price is 20¢ per copy or six for $1.00. Order from WGMS Literature Department.

—(*Mrs. J. Paul*) *Helen D. Graham*

Without free speech no search for *truth* is possible; without free speech no discovery of *truth* is useful; and the nations no longer march forward toward the nobler life which the future holds for man. Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people, and entombs the hope of the race.

—*Charles Bradlaugh*

THE CHRISTIAN AND POLITICS

The following article is reprinted from LIGHT, a monthly magazine published for the Southern Sudan Christian Council by the American Mission, Upper Nile. It is printed at the Spearhead Press, Malakal, and edited by Rev. Alexander C. Wilson, United Presbyterian missionary. A new magazine within the past year, LIGHT is "especially tailored to the vocabulary and interests of the Christians of the South Sudan." This article gives an insight into mission methods and illustrates the practical instruction in simple language that is offered to the tribespeople who can read English.

In thinking about their duties as citizens, Christians turn to the Scriptures for guidance. In particular, the following chapters give them the advice which they need.

Mark 12, v. 13-17, which records the answer of our Lord Jesus to a question about paying the head-tax. This was paid annually by the Jews to the Roman Government which had conquered Palestine nearly one hundred years before, and they hated paying it. John 18, v. 33-38, which tells the story of the trial of our Lord Jesus before the Roman governor of Palestine. Romans 13, v. 1-7, which is part of the letter written by Paul to the Christians who lived at Rome, the city of the Emperor and the capital of the Roman empire. (I Peter 2, v. 13-17 is similar and was written a little later when the Government at Rome had begun to persecute the Christians.)

If we study these chapters we learn three things:

1. Authority of a lawful government is given to it by God.

Our Lord taught that men have certain duties to do for the government even as they have for God. (Mark 12, v. 17) How important He thought this duty to be becomes even more clear when we remember that the Caesar about whom He spoke was a foreign king. Likewise Paul wrote to the Christians at Rome that they were to pay all lawful taxes and duties, (Romans 13, v. 7) even though the government and its officials were not Christians but pagans. (We should also remember that the authorities about which Paul wrote include not only political, but also all other kinds of authority, e.g. the authority of parents in a home, of teachers in a school, of foremen in workshops.)

2. A government is the servant of God.

Paul wrote that governments are appointed by God (Romans 13, v. 1) and are the servants of God (v. 3) This means three things:

a. A government must carefully examine all its actions to see that they fit the will of God.

b. A government is God's servant for a special purpose, namely, to punish evil and to encourage righteousness. It is His servant to see laws are obeyed and to make sure that its people are free and able to live lives which please Him. (Romans 13, v. 3-4, I Timothy 2, v. 1-2, I Peter 2, v. 13-14.)

c. God has given to men the responsibility of free-will, that is, the power to decide whether to do this or that. He does not force men to do what is right. In the same way, in giving to human governments the responsibility of keeping law and order as His servants, God does not force them to do what He wishes, but gives to them the power and re-

sponsibility of choice. Just as a servant may sometimes make mistakes and yet work well, so sometimes the actions of a government are not the wisest and best that might have been done. But a citizen has no right to disobey its orders, even if he believes that the government has made a mistake. It sometimes happens, however, probably very rarely, that a government is so mistaken that it commands its people to do something which is against the law of God. In such a case, the individual Christian, or the Church, has to choose between obeying the law of God or that of the Government. The Christian's duty is to obey God, even if the Government punishes him for disobedience. The Apostles, for example, did so when ordered to stop preaching in the name of Jesus. (Acts 4, v. 18-20)

3. Human government is concerned with this life only, while the Christian remembers that he is also a member of Christ's heavenly kingdom.

In John 18, v. 33 to 38, our Lord Jesus did not deny the authority of the Roman governor, but declared instead that His own kingdom was a heavenly one. Paul also, in Philippians 3, v. 20, wrote that the Christian is a citizen of God's eternal kingdom as well as a member of some earthly state. The Christian looks forward to the time when the kingdoms of the world will become the kingdom of our Lord and of His Christ. (Revelation 11, v. 15) Because of this, he cannot think that earthly politics are the most important thing in life. Like Paul, he will make it the chief aim of his life to know Christ better. (Philippians 3, v. 8-11) But this does not mean that he will be slack or careless about his duty as a citizen here on earth. Rather, because he is a Christian, and because he knows that the government is a servant of God, he will think it his duty to help it in the best way he can.

Lastly, we should remember that the customs and ways of government have changed since the New Testament was written. In Paul's time, government was in the hands of the Roman Emperor who could do almost as he himself wished without being questioned; today, in many countries, government is in the hands of a House of Representatives, or Parliament, whose members are elected by the people of the country. Again, in Paul's time, government was in the hands of the Emperor who was the senior member of the royal house; today, government is usually in the hands of that party in Parliament which can win the greatest number of votes.

In studying the teaching of the New Testament, therefore, about the Christian's duty as a citizen, we in the Sudan have to remember two things. First, government means more than the party which has most members in the House of Representatives; it means, more correctly, the Constitution as a whole, Parliament and its properly appointed officials both in Khartoum and in the Provinces. Because of this, a man obeys the decisions of the party in power, even if he voted against it, because he honours (as the servant of God)

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Staff of Malakal printing press. Rev. Willard C. Billica (left) and Rev. A. C. Wilson (right)

Three generations. (Front row) Grandfather and grandmother: Mr. and Mrs. Michael Sterczer. Mother and father: Mr. and Mrs. Michael Sterczer II. (Rear) Children: Heidi, Michael III, Elizabeth

My Christian Friends from "The Old Country"

MRS. PERVIS R. SWAIN, Princeton, Indiana

This is a true life story gathered by the Sterczer family and told to us.

Many years ago, about 25 years, two members of old families were united in marriage. Each was given about two hundred acres of very rich soil in Hungary, very close to the Russian border. After World War I it was hoped that the world would begin anew and have peace. We speak of peace yet there is no peace. The Sterczers were quite wealthy farmers, and lived a good life, attending the Lutheran Church.

In Hungary one plowed very deep and a steam engine pulled the plow back and forth across the land. The land was level with gentle rolling slopes, very picturesque.

Things went well until one day the Russians crossed the line and demanded the land. Now the Sterczers must give up their home and land and work for the Russians. The demands were too heavy so the family, after three days, with three small children, fled the country with only a few possessions—just the things that could be carried. From Hungary they went to East Germany and then to West Germany. Seven years Mr. Sterczer worked at whatever job he could get. First he worked in the forests, then a factory, and as a day laborer.

All these years they prayed for help of some kind so they might bring up their children in a Christian country. One day Mr. Sterczer heard of the refugee resettlement program and went to inquire. Many requirements were to be met before they could come to America. They were finally sponsored by the Lutheran and Presbyterian Displaced program. This took all of a year to get ready.

Nine days they were on the ocean and all were seasick but Heidi, one of their children. They were so happy to see the Statue of Liberty and know that freedom was theirs at last.

A small country home was ready for them but they had been accustomed to the city and it was very lonesome for them for a great while.

The three children, Michael, Heidi, and Elizabeth soon learned the language at school, thus enabling them to teach their parents at night. When we visited them soon after they ar-

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Worship Him In Spirit And In Truth

SPEAK THE TRUTH IN LOVE

MRS. HAROLD E. LOBAUGH, Topeka, Kansas

Scripture Background Material: Acts 4:13-20, 1 Cor. 13

Key Verse: Eph. 4:15

Today we begin a new year in the work of our organization. Let us make this old hymn our prayer as well as a challenge as we begin the new year that through God's grace we are permitted to enter:

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.
Another year of leaning,
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier works above.
Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year with Thee!

—*Frances Havergal*

(May be used as song to tune Edengrove)

It seems most appropriate that we use as our theme for the year the first part of our denomination's motto: "The Truth of God—Forbearance in Love." Perhaps this is the first time the denomination's motto has been brought to our attention in our women's groups. The beginning of any new year is always a good time to "take stock." We have closed the books of 1956. We need to raise our sights, refuse to be satisfied with our spiritual attainments, and attempt to know more fully the "Truth of God" that we may practice it in our lives.

Review *briefly* the background Scripture.

Our January theme is based on the motto and challenges us to SPEAK THE TRUTH IN LOVE. Perhaps we should precede all the study by the reading of 1 Cor. 13, especially the verses 4 through 8a. Our Key Verse for today is Eph. 4:15. The Weymouth translation of the verse goes like this: "We shall lovingly hold to the truth and shall in all respects grow up into the union with Him who is our Head, even Christ."

Our background material presents a dramatic picture of Peter and John. Here are those two stalwarts who have been arrested and imprisoned "for righteousness' sake." Peter, in the name of Jesus, had bidden the man at the "Gate Beautiful" to rise and walk. They had been arrested and tried. The action of these men in the face of adverse criticism and trying circumstances is exemplary. Bravely they spoke the truth. And, Christlike, they spoke firmly, but lovingly. We know this because their listeners

Mrs. Harold E. Lobaugh, wife of the Field Secretary of Nebraska Synod, will be the writer of the worship services for the first quarter of the year.

Peter and John and the Lame Man at the Beautiful Gate

"wondered" and, at the same time, "recognized that they had been with Jesus." We do not wonder that the authorities could not question further the prisoners who boldly declared: "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard." What a positive yet loving way for prisoners to address the hostile council! Bravely they declared their beliefs in a very positive manner. (We are grateful today when people lovingly state the things they are *for* instead of always stating what they are *against!*)

Paul must have had similar experiences in meeting criticism and persecution as he "lived Christ!" He was very definite as he wrote to the Ephesians in the letter we read today. We cannot take the 15th verse of this chapter of the letter out of its setting if we truly seek its meaning. The picture is more complete than the one verse could portray. Paul has been urging his friends to grow up in Christ to the stature of His fullness, not tossed about by every doctrine, no longer behaving childishly. Having learned Christ, we are to become like Him, manifesting His truth lovingly, always speaking the truth as did Peter and John *with the purpose of strenthening* individuals and of building the Body of Christ.

Paul describes this high ideal in Col. 3:12-14a. No one who knew Paul could fairly accuse him of sidestepping the truth in order to keep peace. But his teaching again and again reechoes the attitude of Jesus when He said: "By this shall all men know that ye are my disciples if ye have love for one another." As growing Christians seeking to gain for ourselves such qualities of life as singleness of mind, loyalty to a cause, patience, controlled emotions, conviction, teamwork, understanding, independent judgment, willingness to learn, a sense of responsiblity, and a growing awarenesss of God, we shall unconsciously distinguish ourselves when people about us recognize that we, too, "have been with Jesus." There is nothing "soft" about such discipleship! But grace to attain can be ours. Then, indeed, can we *speak the truth in love* that we ourselves may become mature Christians, and that the Body of Christ may reach the maturity Christ Himself longs for it to have.

Prayer in Song: "Lord, I Wanna Be A Christian." Hymn Book, No. 317

Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ. Eph. 4:15.

IN SEASON AND OUT

RUTH ANDERSON, Pittsburgh, Pennsylvania

"I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching." 2 Tim. 4:1-2

THE MEETING WAS over when John stood up. His black face was radiant with a joy I envied. "Men," he addressed his schoolmates sitting on the floor before him, "we call ourselves Christians, but we aren't doing anything to tell our own people of Jesus Christ and His death on the cross. God has spoken to me, and I know I *must* tell them this news of forgiveness through Jesus, this good news of life in Him. If any Dinka wants to join me, I'm going this Sunday to the Dinka villages across the river."

John's daily life had evoked great admiration in my sixteen-year-old heart, and his words that night impressed me deeply. But it was a long while before I, too, heard God speak, saying, "Go and tell." I had always intended to be a missionary, but that would be in the future, when I was an adult, when being a witness would be like snapping your finger.

I HAD FINISHED my freshman year in college, and I was in an Inter-Varsity camp. Speaker after speaker told us that as we met Jesus face to face, He would ordain us to lead others, beginning with our fellow college students, to this wonderful Lord. I suspected that they were right.

Returning from camp, I found a job in Overlook Sanitarium till college reopened. It was an hour before I had to be at work one afternoon. As I walked the long hill to the Sanitarium, I thought about Mrs. Neal, and the visit I was to have with her. When Father visited her, he always prayed, and I had a hideous feeling that I was *supposed* to pray with her, too. I reached her room and we talked awhile. As the visit closed, Mrs. Neal handed me an *Upper Room*, and asked me to read from it. At the bottom of the page was a printed prayer, from which I continued in a prayer of my own. How easy God made it for me, my first venture!

Some days later I went to visit another woman in the Sanitarium, and sensed likewise, in going, that I was to pray with her. Mrs. Gaines showed me a prayer-poem, and asked me to read it; my path was easy and clear! When I closed my prayer I looked to see how she had reacted to my spiritual aggression. She said nothing, and I grew panicky.

As I carried a tray the following day to a room I'd never entered, I prayed that God would show me if Mrs. Gaines were disgusted with me. I knocked at the new door. It opened, and Mrs. Gaines was standing there. Without speaking to me she turned to the patient within the dark room. "This is the girl I was speaking of, Jean." And to me, "Jean wants you to pray with her, too."

I, who did not really know my crucified Savior yet, still could do one thing . . . I could call upon the Father through the Son, and ask for grace to help in time of need. And in doing the one spiritual task I was capable of, I began to see that I was bordering a realm of power and joy. My heart cried out after Christ with new longing. But I feared my college friends, and when college started, I resumed my former silence, now with a guilty conscience.

THE CABIN was dark, and it was very late. The other ten girls were in bed, and just Joan and I were talking. The Bible study we had attended that night, for kids who worked in the hotel had disturbed Joan. "I under-

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Miss Ruth Anderson is a daughter of Dr. and Mrs. J. Lowrie Anderson of the Upper Nile Mission in the Sudan. She is a graduate of Westminster College, New Wilmington, Pa., and of Biblical Seminary in New York.

stand now," she said, "how to become a Christian. I know I can become Christ's by turning to Him in a prayer of faith, by confessing my sin to Him, and asking Him for cleansing, and for a new life within. But I know, too, that I can't put my hand to the plough and look backward, and right now it's impossible for me to become a Christian. The kids I run around with in Toronto are not the kind I could be with if I asked Christ in." Joan frightened me that night. I knew so little, but I knew enough to be afraid as I heard her reject the Lord of heaven and earth.

God had not rejected Joan, though, and two years later we found ourselves together in New York city, she studying fashion illustration, and I studying Bible. In the two years between I had met the Son of man. I had asked Him to reveal Himself to me. I'd studied the book of Mark to find Jesus through it, and the results were: the presence and peace of Jesus Christ! Now I had Someone to tell Joan of! I groped my way through deserted alleys one Sabbath evening to find her Fifth Avenue apartment, and I invited her, in turn, to come and eat with me. When the day of her visit came, I was terrified. What could I say to this beautiful girl? I told a fellow student of Joan that afternoon, and this student promised to be praying for us during the evening. I was astonished at this voluntary promise! This must be a sign that Christ would redeem Joan *that night.*

Joan and I sat on the bed in my tiny room, and, tremblingly, I pressed her on her purposes in life, beyond fashion illustration and marriage. For whom or what did she live? I reminded her of that summer night two years before, and I spoke to her of Jesus. How halting and awkward the conversation was! But Jesus was there, knocking and waiting. I suggested we pray. She didn't know what to pray, so I prayed first, and then told her to simply tell Jesus of her need, and trust His sacrifice on the cross to cleanse her from sin. As Joan and I rode the subway later she said, "I guess this is why I'm here in New York." Peter was addressing both Joan and me that night when he said, "Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy." 1 Pet. 1:8.

BECKY'S EYES kept filling with tears. She couldn't seem to throw off depression. I suggested we take a walk, so we did, finding our way to the park along the East River. We sat on a bench and talked about the problem which possessed her heart and thoughts. But talking brought no relief to Becky. A mother standing by a baby carriage approached us. Becky and I got up and walked toward her. We stopped and commented on her baby. A conversation began, and soon we were able to tell her of Jesus Christ. We learned that she was a Jewess, married to an actor. She seemed hungry to hear of God's only Son, her Messiah. The remainder of the afternoon we walked around with her, and talked of the things of the Spirit. And as Becky and I returned to school, we realized that God had lifted the depression which before had enveloped her. No wonder Jesus asked us to go and tell!

MY USUAL EXPERIENCE, however, was of paralysis when openings came to tell others of Christ. In the dentist's office I could talk to a stranger for an hour or two about the weather, politics, and past experiences in dentists' offices. But my tongue was tied when I came to speak of Him who is Life, and outside of whom is only darkness.

I noticed in Acts that when the disciples prayed for boldness in their witness, God answered their prayer by pouring out His Spirit on them. Acts 4:31. In talking to a Christian nurse one night I said, "Jesus told His disciples to *wait* in the city until He sent the Promise of the Father (the Holy Spirit), and they would be clothed with power from on high. I know that I could never describe my life as clothed with power. And until

it is, I know that I'm to wait in my Jerusalem, and not go to the mission field."

Eight months later I knelt and prayed that God would fill me, a vessel washed in the blood of Jesus, with His Holy Spirit. As I prayed, I felt the weight of the Spirit's power on my whole body. The first spontaneous praise I'd ever voiced rose to my lips. My experience was that of Cornelius, the Roman soldier, and his household. "While Peter was still saying this, the Holy Spirit fell on all who heard the word. And the believers from among the circumcized who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and extolling God." Acts 10:44-46.

THAT NIGHT I went to the room of a Chinese friend. I had spoken to her of Jesus a number of times during the 10 months of our friendship. Her response had always been one of bitterness and unbelief. That night I told her again of Him, but now I spoke in the Spirit's power. And from that night E-chu called Him her Jesus.

Two things I've learned: in me lies *no power* to open men's hearts to their Savior. And in me lies *no courage* to speak of Christ crucified, who is a stumblingblock to some, foolishness to others, (and who is only proved the power and wisdom of God by the minority who believe). 1 Cor. 1:23-24. Jesus knew of my powerlessness and my cowardice. That's why He promised me, "But you shall receive *power* when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria (home and next-door) and to the end of the earth." Acts 1:8.

POLITICAL OPPORTUNITIES AND RESPONSIBILITIES

(*Continued from Page* 198)

those obstacles that determines success or failure.

Let us meet the challenge of our opportunities and make our democracy strong and effective in our respective communities by meeting our responsibilities as Christian citizens.

HONOR ROLL

Delegates to the 1957 WGMS Convention

Indianapolis, Indiana

	Presbyterial	*Date*	*Secretary Reporting*
1.	Arkansas Valley	October 4, 1956	Mrs. Nelson Kilbourn
2.	Lake	October 6, 1956	Mrs. Louis Richardson
3.	Argyle	October 19, 1956	Mrs. John E. Robertson
4.	College Springs	October 23, 1956	Mrs. Archie Martin
5.	San Francisco	October 24, 1956	Mrs. Harold S. Wilson
6.	Butler	October 25, 1956	Mrs. H. B. Kerr

Mrs. Grant B. Gibson, Convention Secretary

THE ROLE OF THE CHURCH

(*Continued from Page* 204)

dominated by the thought-control of his party and who makes his decisions on the basis of a higher loyalty.

The Christian will try to be self-conscious about his place in the world. He will seek to learn the will of God. He will try to evaluate those worldly forces and patterns which so easily blind or distort. He will be realistic, knowing that compromise is not necessarily an ugly word, as he tries to bring the will of God to bear upon concrete situations and problems. He will realistically try to deal with situations as they are, achieving the best possible solution for the moment, but always straining to achieve a still better (that is, more Christian) solution. And the Christian may know that God is also at work in the world: in politics, on the job. There is a creative and redemptive working in our midst as God labors to achieve a finer life for all peoples. This is the Christian's strength as he stands in tension. And he knows that his failures are redeemed for he knows that he is made right daily by faith.

THE CHRISTIAN AND POLITICS

(*Continued from Page* 210)

the Constitution which gives the majority party its authority.

Secondly, the Christian must use his responsibility of voting in a prayerful and careful way. Our Lord ordered Christians to pay to Caesar (the Government) whatever duties men owed to him. In His day, little more was owed to the government than the paying of taxes and obedience to the laws: today such duties include the responsibility of voting wisely and also, if opportunity comes, of speaking with Members of the House of Representatives and advising them in their work of making good laws. They include also, for some Christians, the responsibility of sitting on local Councils or in Parliament itself.

Above all, it includes the duty of prayer. When a Christian prays for the government he makes it easier for its members to hear the voice of God and to obey it in all their business.

SEEKING AND SPEAKING THE TRUTH ABOUT ALCOHOL

HOWARD C. MAXWELL

Once a king dreamed that all his teeth had fallen out. Immediately he sent for one of his soothsayers to interpret the meaning of the vision. With a sad countenance and mournful voice, the soothsayer told the monarch that the dream meant that all of his relatives would die and that he would be left alone. This angered the king and he drove the servant from his presence. Another was called and the king told him of the dream. At this, the wise man smiled, and replied, "Rejoice, O King; the dream means that you will live yet many years. In fact, you will outlive all your people." This pleased the king and he gave the interpreter a rich reward.

The two men had said, in different ways, the same thing. There are two ways of hearing things, two ways of doing things, and there are at least two spirits in which we can view the experiences of life. It makes a big difference how we say things and how we do them. The reactions, the responses of people to the things we say and do play an important part in the success or failure of our work.

What should Christians say and do about conditions such as the rapidly rising crime rate, the increase in juvenile delinquency, the breakdown of family life, racial tensions, and the use of alcoholic beverages, only to mention a few of the problems that confront us?

What are we doing and how are we going about the task of helping men and women to think about these things in Christian terms? Let us take a specific example—the alcohol problem. As we approach this complex problem we are reminded that we are commissioned to use our talents to "aid" and "abet" the abundant life for all men. We recall the exhortation of the Apostle Paul that one talent that we all may possess and use is Christian love. And almost at once we see the need for the exercise of this Christian virtue. Recently, in introducing a study on this subject I submitted to a group of professing Christians a questionnaire which listed 15 questions covering the whole field of concern. Of the 15 questions the group could unanimously agree on answers to only three of them. Everyone believed that total abstinence should be our goal. They could not agree, however, on how we could reach this goal in terms of church or community.

What does this mean? Perhaps, it means that we must come to a better understanding of the problem. To see it as it really is. Things are not always the way they first seem. On a dark stormy night a trainman was signaling to the engineer when he dropped his lantern to the ground. Another man passing by tossed it back to him on top of the box car. In a few minutes the engineer came rushing up. "Let's see you do that again!" demanded the engineer. "Do what?" said the trainman. "Jump from the ground to the top of the box car!" The alcohol problem needs to be faced realistically. The evidence reveals that we need to be better informed. We need to actively seek information on this complex subject of alcohol.

Perhaps, our failure to see eye to eye on how we should proceed means that we must be more tolerant of the view of others and be willing to reexamine our own stand in light of Christian principle. We will continually seek after the truth! Maybe this would affect our attitude toward those who drink. Are we going to look down our noses at persons who

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Howard C. Maxwell is director of the Department of Temperance and Social Education of the Board of Christian Education of the United Presbyterian Church.

use alcoholic beverages? What are we going to hate, the evil or the person? We need to beware of the trap of self-righteousness. No one has won the whole battle of life just by being a total abstainer.

Shall we have a real concern for those caught up in the web of alcoholism or dismiss them with the injunction, "Good for you! You've made your bed, now lie in it!" No, for love takes no pleasure in another's shortcomings, but is delighted when true Christian life is triumphant.

The solution to the alcohol problem will involve self-sacrifice, too. The very best kind of temperance education takes place in the home where children and young people never see alcoholic beverages stored in the refrigerator, or being used by their parents. This sometimes takes more devotion and self-sacrifice on the part of parents than they are willing to give. A recent survey among college students revealed that among men, more than nine out of ten who reported that both parents drink are themselves users, compared with only 58 per cent of those reporting that both parents abstain. Among the women the relationship is even more marked. When both parents drink, 83 per cent of the female students are drinkers, compared with a mere 23 per cent when both parents abstain. Parental example is a factor of major significance in drinking by young people.

If for no other reason, after knowing the terrific risk being taken by all users of alcohol, certainly no one would want to encourage the use of alcoholic beverages either by precept or example. Love does not act selfishly.

The problem of alcohol can be solved! We need to be showered with a fresh sprinkling of optimism. We read in 2 Chron. 7:14, "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." God sent his personal representative to earth in the form of Jesus Christ to personally take charge of this healing process. He is here today in spirit not far from anyone of us. With Christ the impossible becomes possible if we obey in faith.

What should we say and do about this alcohol problem? How should we go about solving it? This problem can be solved with sincere affection for all of our fellow men, wherever we find them; as we with devotion and sacrifice become living examples of the "better way of life" without alcohol; and by keeping constantly before us the best welfare of our fellow men. I am reminded of the words of one man who said, "There is room for much in the solution of our alcohol problem—for interest and earnestness and zeal—but, none for condemnation and rancor and bitter reviling." We must be champions of the truth about alcohol in the "more excellent way"!

You say the little efforts that I make will do no good;
They never will prevail
To tip the hovering scale
Where justice hangs in balance . . . I don't think
I ever thought they would.
But I am prejudiced beyond debate
In favor of my right to choose which side
Shall feel the stubborn ounces of my weight.

Author unknown. Often quoted by Marie Finger Bale, Ph.D., a noted temperance leader, now teaching in Isabella Thoburn College, Lucknow, India.

TEMPERANCE IN EGYPT

C. BRADLEY WATKINS

TO DO THIS SUBJECT justice would require access to official statistics prepared by the Government of Egypt and by various temperance organizations active in that land. Since I am writing in the United States, however, having recently arrived here on furlough, I do not have access to such reports. Nevertheless I shall venture to make several observations on the subject, based on 12 years' residence in Egypt.

My first observation is that I have seldom if ever seen a case of drunkenness in Egypt. I cannot recall ever seeing a drunk person on the street. One reason for this is that the use of alcoholic beverages is forbidden to Muslims by their religion. I suppose that some liberal Muslims ignore this prohibition in their homes or at polite social functions; but in general it is strictly observed.

In this connection it is interesting to note that the word alcohol is derived from the Arabic language, as can be noticed at once from its first two letters, *al*, which form the definite article in Arabic.

We have spoken of the prohibition binding upon Muslims to refrain from the use of alcohol. Unfortunately the Christians in Egypt are under no such prohibition. To be sure, the evils of intemperance are often pointed out in sermons and in Church papers, particularly in the Protestant Churches, just as is the case in our country. Nevertheless many nominal Christians in Egypt drink beverage alcohol, and some to excess. Members of the wealthy class rarely give a party without serving it. And all wine and liquor merchants and tavern proprietors are nominal Christians. (In Egypt the words "Christian" and "Muslim" often refer to a person's racial and community ties rather than to his personal belief. In the eyes of the law, and also in popular usage, everyone is automatically classified as being either a Christian, a Muslim, or a Jew, according to his birth into one or the other of these communities.)

Let me cite an actual incident which points up significantly this unfortunate association of drinking with Christianity. It concerns an outstanding Muslim convert to Christianity. For a long time after his baptism he never returned to his home town, but remained in the relative safety of Cairo, where he was employed as an evangelist with the American Mission. Some 30 years after his conversion, however, he agreed to hold a series of meetings in his home town, a district capital in Upper Egypt. While he was there he summoned up the courage to go and call on his aged mother. To his great relief (and that of the missionaries) his brothers and sisters welcomed him, having by that time become used to the disgrace of his apostasy. Wanting to show him a special honor, they sent out and brought him a drink of wine. They were completey surprised when he refused it: they said, "Of course you must drink wine now that you are a Christian." In their minds, this was one of the chief criteria between the two faiths.

Apart from the use of alcohol, there are other serious types of intemperance in Egypt. Cigarette smoking is extremely prevalent, and many men spend more on tobacco than on their families' food budgets. Many sincere Christians admit that they are slaves to this habit. The use of drugs is likewise very prevalent, particularly among two classes, the students and the peasants. Many peasants are also addicted to the excessive use of tea, which they boil until it is almost the consistency of syrup, and is definitely intoxicating.

Rev. C. Bradley Watkins, evangelistic missionary to Egypt, is at present conducting a lecture course on missions in Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.

Then during the season of the date harvest, many peasants make a type of beer from their excess crop of dates, disregarding any religious prohibition.

A NUMBER OF ORGANIZATIONS are active in opposing the drug traffic and in stimulating temperance education. I shall mention only the two I have observed during my years in Assiut. The first is the Temperance Committee of the YMCA chapter located on the campus of Assiut College. Besides working effectively among the College students, this group presents an annual program in the centrally-located auditorium of the College Preparatory Department. This program always draws a large and enthusiastic audience. This year the speakers included a doctor, an educator, and a judge; and at least one of them was a prominent Muslim.

The other organization I shall mention is the WCTU. There is a very active national WCTU in Egypt, with headquarters in Assiut. The president for a number of years has been Mrs. Azir Gibran, an energetic and tireless leader in several national welfare organizations. She works in the closest harmony with Mrs. Loretta Hoyman, who represents the International WCTU in the Near East. Mrs. Hoyman, although maintaining her residence in Assiut, annually visits girls' schools and many other centers throughout the Near East. She maintains a lending library of filmstrips and lanterns, which are in constant demand for use in churches and young people's clubs throughout the Assiut district. Her office also sends out thousands of temperance leaflets annually. Most of the clerical work involved is done by volunteers; and whenever you call in Mrs. Hoyman's home you are almost certain to find three or four young students wrapping packages or preparing audio-visual aids.

The Egyptian WCTU, under Mrs. Hoyman's direction, employs several young men full-time who show pictures nightly in villages and towns up and down the Nile Valley, often to audiences numbering several thousand. The mayors and councilmen in these centers almost invariably welcome these young men, for they realize how sorely their communities need temperance education. Although the audiences are always composed of adherents of both faiths, the films often include pictures illustrating Bible stories. One of the favorites, to which no one can object because it occurs in the Koran, is the story of Joseph.

Mrs. Hoyman is a former United Presbyterian missionary, and is a welcome addition to the Mission community in Assiut. She could have elected to retire several years ago, but instead is staying on because no young woman has as yet come forward to take her place. Here is an opportunity for militant Christian service as rewarding and as challenging as any existing in the foreign field today. May the Lord of the harvest provide the worker who is needed so urgently to carry on this fruitful service. The Church in Egypt needs our prayers in a particular way, that through education and through deeper consecration to the Master, it may remove the intemperance which is a reproach to Christianity, and show forth abundantly that grace which is the climactic fruit of the Spirit, namely self-control.

PROGRAM SUGGESTIONS

For suggestions for February and March programs, see pages 248 *and* 250.

DRINKING IN ETHIOPIA

MRS. FRED L. RUSSELL

THE SCENE in the Governor's house in an interior station in Ethiopia was all set to receive the foreign visitors — six United Presbyterian missionaries from their nearby school, clinic, and homes. Having ridden the 12 miles on mules through the hot sunshine these missionaries were both hungry and thirsty and the nicely arranged tables with an array of glasses at each place was most welcome. Alas for the anticipation of our men folk!

As soon as greetings were over, servants entered with basins and pitchers of water, soap, and towel; water was poured over each guest's hands, a custom observed since Bible times in Eastern lands. Soon all were seated at the tables in order of rank and servants brought clay jugs of drinks. For the women they poured sweet honey water and for the men the fermented, highly alcoholic *tej*, national Ethiopian beverage. The missionary men hindered the pouring into their glasses and asked for the sweet honey water. When the host noticed this he demanded to know the reason for refusing his excellent *tej* and the men explained that they never partook of any alcoholic drink, and again asked the servant for the honey water. The host insisted that it would be an insult to offer his men guests the womens' drink and commanded the servant not to pour any. Our thirsty men then requested some cool water, to which the Ethiopian official replied: "What, indeed! Water is fit only for horses and cows! I would never allow my guests to be treated as animals in my house!"

Nor did he, and our poor men ate a meal of delicious but hot pepper sauce and soft native bread without benefit of anything to assuage their thirst until the meal was over and they could get to their own canteens of water.

This is a common attitude toward drinks in Ethiopia and it is considered inhospitable not to offer every guest something to drink, so for the men it is always an intoxicating drink, except for coffee, which is commonly used, but is not simple to serve as the *tej*, always ready for pouring. There is a thick malt drink, made of mixed crushed grains and water, slightly fermented, which is commonly used by the poorer people as a food drink. It is not intoxicating but is scorned by the better classes. This tastes like liquid yeast and we often borrow a bit if our "starter" for bread is weak.

IF WE COULD CLOSE the picture of drinking in Ethiopia with the foregoing we would be glad to do so, but unfortunately imported liquor plays an important and degenerating part in the actual status. Since it is one of the most gainful of all businesses, whiskey and other intoxicating drinks are to be found, not only in the capital, Addis Ababa, where many foreigners are, but are distilled and sold in remote places. Near gold mines or other places where men are paid wages in money, the sellers of intoxicating drinks are always to be found, causing the same sad story of wasted money and want and poverty for the family at home.

In remote government posts, the officials have too much time and too little diversion, and the sad state of their neglect of duty because of excess drinking is all too common. Work after noon is about nil and when we arrive in these outposts in our travel from station to station it is to be expected that no business of importance can be transacted after noon. Such a custom naturally lowers the efficiency standard very greatly but it is accepted without criticism. Foreign liquor and distilled alcohol

(*Continued on Page* 242)

Mrs. Fred L. Russell, who with her husband has given many years of missionary service in Ethiopia, is at present on furlough in Quincy, Wash.

The City America Could Bui
Spent On Legalized

NOTE: This material appeared in the *Washington Temperance Advocate*, the official publication of the Washington Temperance Association with headquarters in Seattle, Wash., Mr. H. H. Hill, executive director. Mr. Hill writes me that very exhaustive and painstaking work was done by the editor of the *Advocate*, Dr. John M. Howell, as he contacted various departments of government in Seattle, as well as banks, hospitals, schools, apartment buildings, etc., to determine unit costs and make the whole picture realistic.

We feel that this is such a valuable and startling piece of work that it demands wide circulation and careful study. Even those who are indifferent to the subject of temperance must certainly be shocked at this information. —*Helen McKnight*.

(Used by permission)

I. Erect and Equip the Following Public Buildings and Centers—

1	$ 7,500,000	City Hall	$ 7,500,000
1	3,500,000	Police and Fire Hall	3,500,000
10	500,000	Sub-Police and Fire Halls	5,000,000
1	5,000,000	City Library	5,000,000
30	100,000	Community Library Branches	3,000,000
2	5,000,000	Civic Centers and Auditoriums	10,000,000
30	100,000	City Parks	3,000,000
1	3,000,000	Stadium	3,000,000
30	100,000	Community Stadiums or Play Centers	3,000,000
1	2,000,000	YM-YWCA Headquarters	2,000,000
30	250,000	Sub YM-YWCA Community Centers	7,500,000
30	125,000	Swimming Pools	3,750,000
30	100,000	Play Areas for Children	3,000,000
100	50,000	Kindergartens	5,000,000
60	500,000	Elementary Schools	30,000,000
30	750,000	Junior High Schools	22,500,000
30	1,000,000	Senior High Schools	30,000,000
10	2,000,000	Vocational Schools	20,000,000
10	1,000,000	Schools for Exceptional Children	10,000,000
5	5,000,000	Colleges	25,000,000
1	50,000,000	University	50,000,000
1	5,000,000	Radio & TV Center	5,000,000
1	2,000,000	Power House	2,000,000
1	15,000,000	Airport	15,000,000
1	2,000,000	Medical Center	2,000,000
7	8,500,000	Hospitals	59,500,000
1	5,000,000	Union Railway Terminal	5,000,000
1	5,000,000	Post Office	5,000,000
30	500,000	Postal Sub-Stations	15,000,000
			$ 360,250,000

Each Year with the Money Alcoholic Beverages

II. Build and Equip the Following Places of Business—

30	$ 500,000	Banks	$ 15,000,000
10	2,000,000	Office Buildings	20,000,000
30	1,000,000	Office Buildings	30,000,000
120	500,000	Office Buildings	60,000,000
10	5,000,000	Department Stores	50,000,000
30	1,000,000	Shopping Centers	30,000,000
2	10,000,000	Newspaper Plants	20,000,000
5	1,000,000	Hotels	5,000,000
20	500,000	Hotels	10,000,000
30	250,000	Hotels	7,500,000
			$ 247,500,000

III. Build and Equip the Following for Religious Purposes—

10	$ 1,000,000	Churches & Educational Bldgs.	$ 10,000,000
30	500,000	Churches & Educational Bldgs.	15,000,000
60	250,000	Churches & Educational Bldgs.	15,000,000
120	100,000	Churches & Educational Bldgs.	12,000,000
240	50,000	Churches & Educational Bldgs.	12,000,000
			$ 64,000,000

IV. Build and Equip the Following Housing with All Appliances and Heating Units—

8	$ 4,000,000	Apartment Houses	$ 32,000,000
8	2,000,000	Apartment Houses	16,000,000
12	1,000,000	Apartment Houses	12,000,000
25,000	12,500	One Bedroom Homes	312,500,000
125,000	15,000	Two Bedroom Homes	1,875,000,000
75,000	17,500	Three Bedroom Homes	1,312,500,000
10,000	20,000	Four Bedroom Homes	200,000,000
500	50,000	Homes	25,000,000
			$3,785,000,000

V. Finance the Following Public Works and Utilities—

		Planning and Paving	$2,500,000,000
		City Parkways	25,000,000
10	$ 1,000,000	Off-Street Parking Buildings	10,000,000
1	2,000,000	Reservoir	2,000,000
1	1,000,000,000	Subway	1,000,000,000
1	250,000,000	Sewage System and Disposal Plants	250,000,000

1	100,000,000	Water Installation	100,000,000
1	50,000,000	Gas Installation	50,000,000
1	50,000,000	Electricity Installation	50,000,000
1	25,000,000	Telephone Installation	25,000,000
750	40,000	City Buses	30,000,000
		Overhead Speedways	100,000,000
			$4,142,000,000

VI. Provide Operating Funds for the Following—

Health Department	$ 15,000,000
Education	150,000,000
Police and Fire Department	25,000,000
Public Utilities	25,000,000
Engineering	25,000,000
Welfare	50,000,000
Vital Statistics	10,000,000
City Hall Operations	25,000,000
University Endowment Fund	50,000,000
College Endowment Fund	50,000,000
Transportation Department	25,000,000
Miscellaneous (Unassigned)	75,350,000
	$ 525,350,000

VII. Provide a Car for Every Family and One for Every Four Apartment Residents—

27,460	$ 2,500	Cars	$ 68,650,000
200,000	3,000	Cars	600,000,000
10,000	3,500	Cars	35,000,000
500	4,500	Cars	2,250,000
			$ 705,900,000

Summary

I.	Public Buildings and Centers	$ 360,250,000
II.	Places of Business	247,500,000
III.	Buildings for Religious Purposes	64,000,000
IV.	Housing	3,785,000,000
V.	Public Works and Utilities	4,142,000,000
VI.	Operating Funds for City	525,350,000
VII.	Automobiles for All	705,900,000
		$9,830,000,000

And Still We Sit By and Let This Go On —
"How Long, O Lord, How Long!"

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut, Egypt

THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL

The Bible teacher was climbing the steps to the fourth floor of the building where one of her reading pupils lives. As she passed the door of the third floor flat, there was a muffled giggling and a quickly closed door as spying eyes sought refuge. This performance was repeated time after time as the Bible teacher visited her pupil.

The Bible teacher was curious and inquired about the residents in the third floor flat. She found that the family consisted of a mother, daughter, and daughter-in-law, other than the men. Her pupil told her that these people were curious to know about the weekly visitor and why she came. They were shy and hardly ever left the house, so all of their entertainment came from watching people come and go on the steps past their flat.

The Bible teacher suggested that a call be made on the family; it might be that someone of them would like reading lessons. A visit was made. Only the mother had courage to meet the visitors the first time; the others retired to another room and participated only through peeking and listening. However, as the weeks went by, and further visits were made, this shyness wore off, and first the daughter-in-law, and then the daughter came to greet the Bible teacher and listen to the Bible lesson. When the Bible teacher suggested that the young women learn to read so that they might read the Bible for themselves, the suggestion was received with enthusiasm.

The young daughter of the family made rapid progress in reading and it wasn't long until she had finished the ABC book in Arabic and had read the Life of Christ written in simple language for beginners. For a reward she received the New Testament and was happy and proud. Now she can read the Bible for herself and she, as well as her family, are proud of her achievement. She is to be married soon, and it is good to know that she will have a share in establishing another Christian home, a lighthouse in this land. Her family testifies, saying, "Badia was disobedient, quarrelsome, and unhappy before she learned to read and study the Bible. Now there is such a change in her life. She is a real blessing in the home and the love of Christ shows in her face and actions."

We praise God for this, knowing "that if any man be in Christ he is a new creature, old things are passed away, behold all things are become new."

—Rachel Tracy Seiver

* * *

NOTES FROM BENI SUEF

One of the most interesting classes in our school this past year was the nursery class of about 45 little ones between the ages of three and a half and four and a half. All came from Egyptian homes except one shy, lovely little girl whose father, the nephew of the present king of Yemen, lived in Beni Suef last year, very near us. He was in charge of 32 young boys from Yemen who are studying in government secondary schools in Beni Suef. I often watched them from my balcony as they were playing ball or tennis in the government playground next door. The Egyptian spon-

(*Continued on Inside Back Cover*)

EGYPTIAN SITUATION

With the Egyptian situation changing rapidly as this issue goes to press, a summary of it would be out of date before it reached our readers. For current news see *The United Presbyterian* and the daily press. Prayer is needed both for those of our missionaries who were hastily evacuated and for those who remain in Egypt; also for the entire situation that peace may prevail.

SYMPATHY EXTENDED

Mark S. Roy, D.D., Egypt missionary from 1911 to 1934, died in New Concord, Ohio, on Oct. 27, 1956. Sympathy is extended to his wife and children, including Rev. A. Mac Roy in the Sudan, and Miss Martha A. Roy in Egypt.

EDITORS' MEMORIAL

Those who wish to contribute to the Editors' Memorial may still do so. As announced on page 37 of the September issue, this fund honors the memory of the three former editors of MISSIONARY HORIZONS, Mrs. George Moore, Mrs. John P. White, and Mrs. E. D. McKune. The interest will be used to pay for pictures in the magazine. The books will be held open until Jan. 31, 1957, for the convenience of those who may wish to make gifts for this purpose at the end of the year. They may be marked for "Editors' Memorial" and sent to the Women's General Missionary Society, 904 Publication Building, Pittsburgh 22, Pa.

1957 PROGRAM CALENDARS

The new *Program Calendars* are off the press. Announcement was made of their contents on pages 162 and 163 of the November *Missionary Horizons*. Please send cash with your order. The following order blank may be used.

To Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa.

I enclose $ ..... for which please send me ..... copies of the 1957 *Program Calendar*, at 10¢ each plus ..... , my estimate of the postage needed to mail them to me. They are for the .....

..... Society of the .....

congregation.

Signed .....

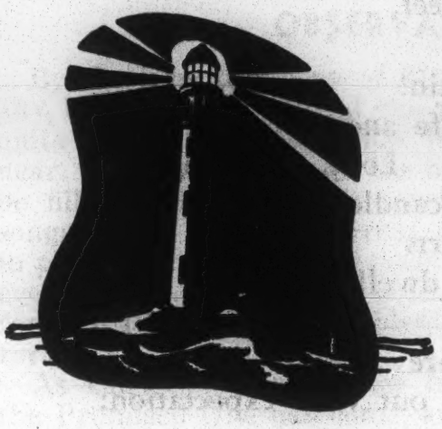
Address .....

.....

This And That From Here, There, And Everywhere

→ALC TO ENTER ETHIOPIA, FIRST NEW FIELD IN HISTORY.

For the first time in its history, the American Lutheran Church will enter a new mission field when its Board of Foreign Missions initiates work next year in Ethiopia.



The ALC is now active in India and New Guinea, but both fields were inherited when the Church was organized through a three-way merger of the Joint Synod of Ohio, the Iowa Synod, and the Buffalo Synod in 1930.

India was a field of the Ohio Synod and New Guinea of the Iowa Synod. Both began their work in these areas during World War I when they went to the aid of orphaned German missions there. Ohio took over the activities of the Hermannsburg Mission Society in India and Iowa of the Rhenish Mission Society in New Guinea.

The ALC's new work in Ethiopia, plans for which were approved at its recent biennial convention, is being undertaken with the encouragement of the Lutheran World Federation and in the belief that "this field provides an unusual mission opportunity and is of strategic importance to the Lutheran world mission cause."

On the recommendation of Dr. Theodore P. Fricke, executive secretary of the foreign missions board, who surveyed the field in 1955, the ALC's missions will be opened at Dessie and Waldia in Wallo Province and in Addis Ababa, capital of Ethiopia. It will be staffed by two ordained pastors, a doctor, and two nurses.

A capital investment of $118,000 will be used to erect a 40-bed hospital in Waldia and a school for 250 children in Dessie and to lease land and build houses in the three locations where the mission will be headquartered.

Also included will be funds to enable the ALC to join with other Lutheran missions in maintaining a high school at Debra Zeit, formerly Bishoptu, 40 miles southwest of Addis Ababa. The school, which opened this fall, was made possible by a grant of $75,000 from Lutheran World Action funds, providing $60,000 for the erection of buildings and $15,000 for operating expenses over a five-year period.

The ALC's board is prepared to apply $150,000 of its reserve funds over a five-year period to the annual operating budget of the mission, assuming the full budget of $50,000 the first year and reducing the amount by $10,000 each subsequent year. The ALC will appropriate $10,000 the second year and increase each previous year's grant by $10,000 until it has assumed the full budget.

The ALC will be the sixth Lutheran mission active in Ethiopia. The others are the Swedish National Mission Society, which pioneered work in the country in 1865; the Norwegian Lutheran Mission, the Hermannsburg Missionary Society of Germany, the Danish Lutheran Mission, and the True Friends of the Bible (Swedish).

—News Bureau, National Lutheran Council

CHRISTMAS — NOW AND THEN

I LOOK TONIGHT—
The sparkle in the air,
The hurrying along the street,
Awakens me from reverie . . .
It's Christmastime again!
The villagers are gay, with Life and
Love, and Laughter.
The wreaths of holly, and the candle flame
Are signals, set by loving hearts
To show where Christmas dwells.
It is a time of interlude,
When all the young are
Bubbling out with expectation;
When spirit catches hold on dreams,
And none are really old.

I LOOK AGAIN—
Far into time and space
That centuries have carved,
And see a Star,
The brightest in the firmament;
It hovers o'er a place
Too crowded to receive another guest;
And he who pleads a woman's cause,
finds no response;
For no one in that motley crowd
would give his couch that night,
That she, who was to be earth's fairest woman,
Might lie down, and bring to earth her Babe.

* * *

The story is not new today,
For surely, angels know
How many eager millions are too busy
to make room—though racing
after power;
While He from Bethlehem still stands
Upon the portals of the earth
And cries,
"I am Earth's Peace."

—*EDITH M. SANDERS*

Prayer Groups

Mrs. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

In Christ We Have:
Light that can never be darkened.

OBSERVANCE OF CHRISTMAS

By the time this copy of MISSIONARY HORIZONS is received one will be quite aware that Christmas is very near. Everywhere we go the air will be filled with Christmas carols and songs, many Christmas trees will be in place, and gay seasonal decorations everywhere. In no other land is the fact of Christmas so evidently set forth!

As Christians we rejoice because the Promised One has come, and has finished the work He came to do, and now sits at the right hand of the Father to make intercession for us. As we eagerly exert a little extra effort these days in making all the necessary family, church, and community preparations for this lovely season, may we *not* forget to take time to make the most essential preparation for its true enjoyment. For our personal preparation as women we have spoken of the *Advent Tryst*, which one may obtain at the Literature Department, at 5¢ a copy. Those who availed themselves of this little booklet last year have praised it heartily. It is for our personal enrichment, and its faithful use will aid each of us to observe the Advent Season, with our families and friends, with deeper love and understanding.

The reading of the Christmas story from the Scriptures, and the singing and the *reading* of the words of the many carols in the family during the December days, and the keeping of the fact of the Christ Child's Birthday uppermost in plans and conversation will do much to promote the right and proper observance of Christmas. Then, too, our joy is greater when we consider others beyond our immediate family and friendship circles. This past year has sometimes been heavy with problems and perplexities as we have sought to send the message of God's redeeming love to those who know Him not. There were open doors, but "many adversaries." It is hoped that the following suggestions may aid us in making united intercession in behalf of others at this season:

* Pray for the on-going program of the Centennial Progress plan, that measured progress may be seen, as we enter a new year.

* Pray for the missionaries who are in charge of our work among the Indian Americans, that they may have the guidance of the Holy Spirit as they seek to introduce them to the Savior.

* Pray for Dr. Donald C. Irwin, now on his "mission to missionaries," that he may have health and strength for his strenuous task, and that his messages may be spiritually helpful and inspirational to all.

* Pray that the printed Word may be read by many in the Moslem world, and that it may speak its own message to many hearts that cannot be otherwise reached.

* Pray for our missionaries in Egypt that they may be given grace and strength in these days when they must face difficult situations; that above all they may prove to be "true witnesses" for the Lord Christ.

(*Continued on Page* 237)

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

In Christ We Have:
Happiness that can never be interrupted.

"DAILY THANKS FOR DAILY BREAD"

Use Thank Offering Box for Daily Thank You Gifts to God

HINTS FOR THANK OFFERING SECRETARIES —

PRESENT effectively by way of narrative, skit, or poem the use of the Thank Offering box.

SHOW that the Thank Offering is a year long opportunity of giving thanks to God.

RELATE your own deep joy and satisfaction in giving day by day Thank You gifts to God.

SUGGEST a plan for laying aside in the Thank Offering box a certain amount each day or week, thus creating a continuous expression of gratitude to God for His many mercies received daily.

SEE that each member in your society, either Women's, Teen-Age, or Junior, has a Thank Offering box for 1957.

SUPPLY a new Thank Offering box where needed and possibly a leaflet on Thank Offering box.

Material available relative to use of Thank Offering box:
The WGMS Thank Offering Box
Teen's Thank You Gift
Junior Mite Boxes—story for Junior superintendent
Thank Offering a Family Affair
An Appeal From a Thank Offering Box
Little Blue Box
Your Blessing Box—pageant
A Thank Offering Box Speaks—skit
A Daily Thank Offering—card for Juniors

SENIOR LIFE MEMBERS

1956 Thank Offering
$25.00 Each

29. Faye Wise, Pittsburgh, Pa. In memory of her grandmother, Mrs. R. J. McAuley.

30. Mrs. Leslie M. Finch. By Women's Fellowship, Valley Community Church, Portland, Ore.

31. Mrs. August Heard. By Women's Guild of Laurelton Church, Rochester, N. Y.

32. Mrs. Amy Gordon. By members of Sara Wallace Eby WMS, Canton, Ohio.

33. Mrs. Laura Bell. By WMS of Eskridge, Kan.

34. Mrs. Helen Kennedy. By the WMS, Second Church, Cleveland, Ohio.

35. Mrs. Jeanne Jackson. By the WMS, Second Church, Cleveland, Ohio.

36. Mrs. Eva Hillyard. Allerton, Iowa. By the Allerton WMS and friends.

37. Mrs. Guy Hutchinson, Allerton, Iowa. By the Allerton WMS and friends.

38. Mrs. Mary Klanner. By the Women's League for Service, House of Hope Church, Bellerose, N. Y.

39. Grace Calkins. By Freda Woods, through Riverside Church, Buffalo, N. Y.

40. Virginia Truscott. By Mother and Dad, through Riverside Church, Buffalo, N. Y.

41. Donna Vogt. By Anna Blackmore, through Riverside Church, Buffalo, N. Y.

42. Mrs. Fred Wheeldon. By King's Daughters, Riverside Church, Buffalo, N. Y.

43. Judith Hill. By friends, through the Olive Henderson Society, Canton, Ohio.

44. Mrs. Clayton Waltz. By the Corena Daugherty Society, Canton, Ohio.

(*Continued on Inside Back Cover*)

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

In Christ We Have:
Strength that can never be enfeebled.

JUNIOR FOREIGN MISSION STUDY for 1957

RICARDO'S SEARCH

by Grace W. McGavran

Mission study book for children, grades 4-6: *Ricardo's Search* presents a story of life in the Philippines. It is a story of the adventures of Ricardo and his cousin, Luis, who are sent by Ricardo's father to search for a long-lost friend to whom they are to deliver a secret message and a treasured ring. The search leads them from the lowlands, up the rivers and into the mountains with many interesting adventures. Cloth $2.50; paper $1.25

Guide: *Junior Teacher's Guide on "The Philippines"* by Florence B. Lee. Paper 50¢

SECOND SON

by Margaret Clemens McDowell

Mission study book for children, grades 1-3: *Second Son* presents the story of Pedro who is always called Segundo which means "Second Son." This delightful story for children tells of the adventures of Segundo as he follows Carlos, a missionary student, every day. Cloth $2.50; paper $1.25
Guide: *Primary Teacher's Guide on "The Philippines"* by Carrie Lou Goddard. Paper 50¢

JUAN AND JUANITA

by Sara G. Klein

Little Playmate Book for kindergartners: *Juan and Juanita* is the story of twins who live on a coconut plantation in the Philippines. This picture story tells of their journey to Manila. 7½ by 8 inches. Boards $1.25; paper 75¢

Picture Album: *World Friends: Filipinos* with 15 pictures which show life in the Philippines. 9 by 12 inches. Price $1.00

Map: *Picture Map of the Philippines* is a map with pictures to color, cut out, and place at the proper place. It has much information that will interest children about the land of the Philippines and its people. Black and white, 50 by 38 inches. Price 75¢

All of the above may be ordered from the United Presbyterian Bookstore, 209 Ninth Street, Pittsburgh 22, Pa.

Filmstrip: *Elena of the Philippines* is a color filmstrip with 60 frames and a reading script. It tells the story of Elena, a city girl, who goes with her parents to help in a vacation school in the country. Sale price $5.00. Rental $1.50 plus mailing and handling fee.

Order the filmstrip from the Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa. Pattern Sheet which gives directions for making a Philippine house, a palm tree, wooden carts, a flag. Also cardboard water buffalo with Philippine boy to cut and assemble. Send for order blank to The Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Ind.

MY CHRISTIAN FRIENDS FROM "THE OLD COUNTRY"

(*Continued from Page* 211)

rived, all were very happy and we tried to visit them often to help in whatever way we could.

On asking each one just what he liked best in our country, Michael, the boy, said, *"freedom."* Only the day before, a newspaper man had had an interview with them and they thought he was the Gestapo, or police. How wonderful to move around without passes or permits!

There is a new Baptist Church close by so they started right away to go to church. It had always been their custom to attend regularly wherever and whenever they could.

At first they had very little money and farm products were too cheap because they had no way to market them. The neighbors went together and bought pieces of furniture, a new refrigerator, food, and clothing, and best of all found a job for Mr. Sterczer.

They have been in our country since 1951. Both girls have finished high school and are employed in a timing factory. They have together bought a good used car. Michael is in his last year of high school and is saving his money to go to Purdue. He is gifted in mathematics, geometry, and loved the "Pest Control" program in his agriculture course.

Best of all for Mr. and Mrs. Sterczer, they have succeeded in bringing Mr. Sterczer's father and mother to our country. All other members of their family are dead or in South America and Canada. What a nice couple these old folks are and how grateful I am I live in a Christian country! A country to invite my friends to live in and love.

OFFICERS OF THE ANNUAL WGMS CONVENTION

Indianapolis, Ind.—June 11-14, 1957

President.....Mrs. William Whitlatch, 2533 W. Tuscarawas, Canton 8, Ohio
First Vice President....Mrs. R. Byron Crozier, 1521 S. 76th St., West Allis 14, Wisc.
Second Vice President.....Mrs. Walter J. Teeuwissen, Jr., 4269 Monroe Ave., Drayton Plains, Mich.
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

In Christ We Have:
Purity that can never be defiled.

JANUARY'S PROGRAM PLANS

For this coming year let us imagine we are traveling together by station wagon on God's super highway. It is called "The Truth of God Highway." The purpose of our traveling this highway is to take us more swiftly with the truth of God, which is "Christ," to the different countries and cities to which our mission work calls us, the end of the highway bringing us closer to our Lord and with a deeper knowledge and zeal for missionary service. Remember! There are no toll gates on this Truth of God Highway. It is free, for it has been paved with Christ's love! Thus, whosoever will may come and travel with us! Our only expense will be self-dedication of time, talents, prayers, and offerings. The Teens' page will become the road map, naming the important points, suggesting the connecting routes, but leaving it up to you to discover the riches of scenery along the way!

We must travel safely, keep out of ruts, avoid the ditches on the sides, and pass through the tunnels. We must have light! The Bible will be our light!

Bible Light and Meditation: Acts 4:13-20, Eph. 4:15

Peter and John Speak the Truth

Peter and John had just performed the *first* miracle since the death and resurrection of Jesus. They healed the lame man at the gate of the temple. What a thrill it must have been to Peter and John! They knew they did it *only* in the name and power of Jesus Christ of Nazareth. They also preached that the Christ, whom the people and leaders had crucified, was this same Jesus in whose power they were able to do such a miracle. *He was alive! He alone would bring salvation to them!* They spoke this truth in love, they could do no other.

Thus, when the people, the priests, the Sadducees, and the Captain of the temple beheld the lame man healed, they desired that this great thing be not spread abroad. They commanded Peter and John not to speak nor teach in the name of Jesus. Peter and John refused to be silent. They could do no other but to speak *The Truth of God*, which is *Christ*.

We too must speak this same truth with love and with the boldness of His resurrection power. We can do no other!

* * *

Time to refuel! We shall refuel through prayer. We must always keep oil (Holy Spirit) in the engine! He will keep the missionaries and ourselves burning until the break of day! Remember, grand views, undreamed of in the valleys, are seen from mountain heights. The heights of prayer. They are reached at a cost of climbing; it takes effort and courage to gain them. The multitudes, you will find, do not care to climb to them. Only the closest friends of Jesus reach them in company with Him. Let us shift from "over-drive," go up slowly into the mountains for prayer. Prayer Cycle days: 15 and 31.

Down on the plains we must go, then stop awhile and look to the wheat fields and their workers. It's a joy to view the transformed sheaves of the fields! Surely God has been there!

Program Topics:

The Truth Of God—Forbearance in Love
Temperance and Social Education
Christian Citizenship

Alcohol Talks to Youth

YOUTH: Mr. Alcohol, I am an American youth. I want to know the true facts about you. I meet you in the laboratory at school and on the streets. Some of these facts are contradictory. Tell me the true facts about yourself.

MR. ALCOHOL: Youth, in modern terms "you have me on the spot." Of late, outside the laboratory, I have heard so many flattering and misleading remarks about myself that I have begun to doubt my own identity. But in the laboratory I am never deceived and I can tell you what you want to know.

YOUTH: First, Mr. Alcohol, please tell me who and what you are?

MR. ALCOHOL: Youth, I am a clear colorless liquid, with a characteristic odor by which I am recognized by those who know me. I am an important solvent and have a strong affinity for water. My greatest faults are: I am easy to make, easy to take and I deceive all of you that drink me.

YOUTH: Tell me, Mr. Alcohol, the difference when used externally and when used as a drink, such as wine and beer.

MR. ALCOHOL: When I am used on the outside of the body I am of great medicinal value. But on the inside I am just the opposite. I start my destruction of the body cells as soon as I trickle down your throat.

YOUTH: The billboard signs today say that you are a food. Just what do you say about that?

MR. ALCOHOL: You need carbohydrates, proteins and fats as food. I dissolve the fats and carbohydrates and dry up the proteins.

YOUTH: I have been told that we need you, Mr. Alcohol, as a stimulant.

MR. ALCOHOL: You are wrong there, Youth, for I am not a stimulant. I affect the nervous system the same way a car acts when going down hill without any brakes.

YOUTH: Mr. Alcohol, tell me why the coach at school is so against the use of you as a beverage?

MR. ALCOHOL: If he were not against me as a beverage there needn't be athletics. I dull the impulses and lengthen the reaction time. And Youth, I might tell you that I make it harder to get at the other studies. I scare thoughts clear out of your head.

YOUTH: Mr. Alcohol, today in our jails, most of the inmates are on charges of drunkenness and drunk driving and other charges involving drink. How is that?

MR. ALCOHOL: Drunk driving is the cause of more than half of the accidents today. One or more forms of drinking can be traced to most every crime as I cause you to not know what you are doing.

YOUTH: Thanks, Mr. Alcohol, for all the truthful information about yourself. If I want to stay in the class I am in now, I must leave you alone outside the laboratory. I am fully aware of your attractiveness and will leave you alone and advise my friends to avoid you also. I can see that you have much use in the world, but good common sense tells me that I'd be risking a lot to use you as a beverage.

Good-by, Mr. Alcohol!

—*National Voice*

On the Truth of God Highway there are billboards and road signs of caution and warning! We must heed them all! For moments of rest, we will use the roadside parks.

TRAVEL AT YOUR OWN RISK DANGER AHEAD!

Until you have ordered your Southeast Asia mission study books for next month's travel. *You will need them.* They are *Give and Take* (Senior Hi); *Day After Tomorrow* (Junior Hi). Also the guide books, *Youth Guide on "Southeast Asia"* and *How To Use "Day After Tomorrow."* Price is $1.25 for study books, 50¢ for guides. You may drop your order in the mail box to United Presbyterian Book Store at the next plaza stop!

NO PARKING HERE! RESERVED FOR THE THANKFUL ONLY!

Speak with thanks—Eph. 5:4
Pray with thanks—Phil. 4:6
Watch with thanks—Col. 4:2
Do all with thanks—Col. 3:17

VACANCIES! VACANCIES! AT THE TEEN TATTLER MOTEL

We shall be stopping at "The Teen Tattler Motel" to rest for the night. We have traveled many miles this day! The register of "Teen Tattler Motel" tells us that the Wurtenburg Bird Kirk Teen Society of Ellwood City have just signed in! Mrs. Loron Graham and Mrs. Irvin Dolter, the sponsors, are with them. How glad we are to see them!

There are still miles and miles ahead of us as we travel this Truth of God Highway, for a whole New Year has just begun!

Great God, the way before us lies
So plain, so straight, so rich with blessings,
Thine is the work to clear the way,
No obstacle can stand before thy glorious power.
Thine is the work to clear the way,
Ours, gratefully, to obey.
Great God, how rich our heritage,
How great Thy power!

—Author Unknown

OBSERVANCE OF CHRISTMAS

(*Continued from Page* 231)

★ Pray that the new publications of our Church may be effective instruments for the advancement of His Kingdom.
★ Pray for our work in the Southland, and for our Negro Americans that they may come to know Christ as the all-sufficient Savior.
★ "Pray ye the Lord of the harvest that he may thrust forth laborers into the harvest."

And so may we "keep Christmas" together, for as the beloved Henry van Dyke has said, "You can never keep it alone." As we keep it thus, we, too, can sing

"Glory to God in the highest;
Peace to all of good will."

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
316 Maple Street, Irwin, Pa.

In Christ We Have:
Beauty that can never be marred.

ESTHER JONES NOW IN DAYTON

From January 1950 to July 1956 Miss Esther Jones served under the Women's Board as a presbyterial missionary in three presbyteries—Colorado, Chicago, and Caledonia. During that time she worked in 14 different churches, and in three of these served twice. The time of service ranged from two weeks in three of them to three years in one of them. Excepting these four churches, the average time in a church was three months. The work consisted mainly of visitation and survey. Also there was work in the church schools, youth clubs, youth groups, and women's groups, doing a little bit of everything.

In July of this year Miss Jones began as Director of Christian Education at the Corinth Boulevard United Presbyterian Church, Dayton, Ohio. There she is engaged in the educational work of this congregation for the children, the youth, and the adults. It is a challenging work in an up-and-coming and expanding congregation.

Miss Jones says, "The rewards were many and I trust that the results will continue to come in as it often takes time for the seed to produce fruit. Many friends have been made across our Church in these years and I trust that in Christ the friendships will grow until we meet at the feet of our Savior. My prayers and my interests are in missions and I feel that every Christian, in every walk of life, is a missionary. God has led into new fields but always the purpose is the same."

The Women's Board of Directors appreciates the efficient, untiring work of Miss Jones and our best wishes and prayers follow her in her new field of Christian endeavor.

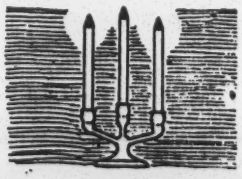
JEAN DICKEY

This is the season when we are bringing in our Thank Offering, and when our minds turn to Thanksgiving. As I have been thinking about the things I have to thank the Lord for during the past year, I want to thank Him for the way He has guided me in the work He has called me to here in the New York area.

The beginning of this month I started work in our Lyndhurst, N. J., Church. I will be visiting our church and church school families here. While visiting these folks, I will be asking about unchurched families in their neighborhood, and will visit those homes in order to invite them to church and church school.

While in Paterson these past 10 months, I did some survey work—house to house visitation—and also visited church and church school families plus our prospect families. Also did some hospital visiting which is such a blessing as some of the folks had no one to come to visit them, and they were lonely and oftentimes very discouraged. It is wonderful to know Christ and to tell others about Him who is the sinner's Friend, and the Great Physician, and the Comforter in time of trouble.

Please continue to pray for me as I labor for my Master here in this needy mission field.



EZEL SCHOOL ENJOYS ONE OF BEST YEARS

Ezel School is enjoying one of the best years in its history. At the close of the first six weeks' period 456 students had been enrolled in the 12 grades. An increased enrollment in junior high had boosted the high school grades to a total of 191.

Two new classrooms built during the summer have helped to meet the crowded conditions in the grades. The former clothing store rooms were remodeled and made into two lovely fourth grade rooms, thus removing the bottleneck in that grade. Two additional teachers were provided by the County for these new rooms. The clothing department was moved to the house formerly occupied by the Moore family. This is just east of the campus.

BUSES REACH OUT FARTHER

Again this year Ezel's school buses reached out farther into the hills to bring the children from two other neighborhoods to school. One bus is going out on a new gravel road through the corner of Menifee County and back into Morgan County to reach a neighborhood from which the children had to walk some distance over the hills to reach our bus. Also we go another mile on the Bonny Road to reach the children from that locality where the little rural school was closed because of a deficiency in enrollment. From the Pekin community a father is bringing the children of that neighborhood to Ezel.

COUNTY GIVES FULL COOPERATION

Through the years Ezel School and the Morgan County Board of Education, which serves the county in which Ezel School was founded in 1924, have cooperated in the educational program of our young people. Gradually the County has been able to increase its financial help in this program. Under the new Foundations Program for Education in Kentucky the load of all the academic teachers' salaries has been assumed by Morgan County, and Ezel School has become a very substantial part of the County's educational program.

Last August Superintendent Carl Stewart left our County to assume his new duties in the schools of Miami, Fla. Our newly elected Superintendent Walton Jones, himself a Christian gentleman, as is Mr. Stewart, has shown that he wishes to cooperate in every detail with Ezel School in our continuing as a Christian Training Center. At a recent meeting of the Ezel PTA Mr. Jones outlined the planning of our Morgan County Board of Education for the future. Ezel School is a definite part of their planning with provisions for a new elementary building to relieve the present plant for high school purposes.

EZEL'S PROGRAM CENTERS IN GOD'S WORD

Miss Marilyn Tague, employed by our Board of American Missions, teaches all our elementary Bible classes and Mrs. Duncan Henry and Mrs. William Heagen, the high school Bible. All Bible classes meet twice each week. Each school day begins with a devotional period. Chapel is held in the home-rooms three mornings. On Thursday an assembly chapel is held in the school auditorium, led by a member of the faculty. On Friday morning we go to the sanctuary of our church, where Rev. Orus Rupe leads us. Ezel School is gradually developing a program of counselling and guidance led by Mr. Ottis Murphy, our principal, and Mr. Heagen and all the staff members.

—William A. Heagen

FRENCHBURG WELCOMES NEW SUPERINTENDENT-PRINCIPAL

Meet our new leader—Mr. Adrian Wells, of Wellington, Ky. Most of our students already know him, but we would like our many friends throughout the United Presbyterian Church to know him too. In spite of the countless problems which had to be faced at the beginning of this school

year, he has got us off to a flying start, and we feel that you can be very proud of him.

Perhaps you would like a few personal facts. Mr. Wells is a graduate of Ezel School, and of Sterling College, Kan., a college which has sent us many teachers and has trained many of our graduates in past years. He has recently secured his master's degree in the field of education from Morehead State College, to which many of our graduates go. He taught for several years in Kansas and then came back to Kentucky to teach one of our own eighth grades in Frenchburg School. Last year Mr. Wells had two English classes in the high school, and was one of our most popular teachers.

At this critical time in the history of Frenchburg we are fortunate to have a leader who understands student problems and needs in eastern Kentucky, has himself grown up and gone to school in our midst, and is dedicated to the cause of Christian education.

—*Frenchburg Reporter*

NEW COUPLE IN DORMITORY

Mr. and Mrs. Jacques M. Metze came to Frenchburg from Valentine, Ariz., where Mr. Metze was a maintenance engineer with the Bureau of Indian Affairs on the Hualapai Reservation. They were also connected with an independent missionary en-

terprise, the Plymouth Brethren. Mr. Metze was the resident preacher, and Mrs. Metze taught Bible classes at the mission chapel.

Mr. and Mrs. Metze visited Frenchburg in the spring of 1953, and have now come to be in charge of the boys and girls in the dormitory. Mrs. Metze serves as matron and dietitian and Mr. Metze is in charge of maintenance and of the boys' work program and dormitory life. We welcome them gratefully as a part of our campus family.

—*Frenchburg Reporter*

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

In Christ We Have:
Wisdom that can never be baffled.

NAVAHO ORATOR

V. W. "PAT" BUTLER, JR.

I want to introduce you to John Lee Simpson. He seems to me rather typical of the Navaho Indians among whom we worked as Work Campers at our Oljato Mission last summer. John Lee is one of the most influential men in the Oljato area.

He is a member of the Tribal Council, the representative ruling body on the reservation. His dark, bronze face is etched with the lines of his sixty-nine years, and his unruly black hair is kept from his eyes by the customary brightly colored cloth wrapped around his forehead. In the rear it is braided into a pony tail and tied securely by many rounds of white cord.

John Lee is proud and sensitive, as are the other members of his tribe. Until recently he was a Medicine Man, practicing his trade deftly with strange sprinklings of herbs, secret formulas for salve, bewitching mutterings and special prayers with the use of corn pollen.

He came under the influence of our United Presbyterian Mission at Oljato, and only last spring requested to be baptized as a Christian. Uncle Fred and Aunt Grace (that's what we Work Campers called Rev. and Mrs. Fred Patterson, the missionaries) have spent a great deal of time and prayer with John Lee so that he might grow in his knowledge of Jesus Christ. He has had a long way to come in the Christian life and their patience and faith is being rewarded.

But John Lee made Sabbath, Aug. 5, a memorable day for us. That was our first Sabbath at Oljato, and the Campers joined in the worship service of the Mission. We sat among the Navahos with their gay colored clothing and heavy silver trinkets. We sang familiar hymns in the unfamiliar language, and heard the sermon translated. These people love ceremony, and at a carefully arranged time in the service John Lee strode forward and stood before us. With his back and shoulders as straight as an arrow, he began to speak. He delivered a splendid oration in Navaho, and it was interpreted to us by Cecil Todechenee, the gentle and likeable interpreter for our Mission. He explained that he was speaking in behalf of the Tribal Council and all of his people. It was a most impressive moment, and John Lee was suitably dressed for this grand occasion.

He wore the equivalent of a full dress suit for us. He wore an old pair of trousers and a suit coat that did not match that had been procured from the Mission's stockroom of used clothing. He also wore a gay colored sport shirt. His people are not concerned with our little conventionalities like creases, starched collars, Windsor knots, or neat shirt tails. Jewelry is what makes a man well dressed in Navaho custom. In this respect, John Lee was grandiosely spruced for the occasion.

On both hands were grandly displayed two huge turquoise rings. One was easily the size of a large prune, a single cut stone. If you have ever been West and tried to buy turquoise, you know the wealth represented by just this one ring. Around his neck and covering his chest was a great necklace with dozens of rough cut turquoises strung on silver. About his waist was an expansive belt, every bit of six inches wide decorated the

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Rev. Vernon W. Butler, Jr., pastor of the church at Universal, Pa., last summer directed the Work Camp at Oljato, Utah. For the story of the erection of the chapel for the Navahos, see Page 78 of the October issue of "Missionary Horizons."

We express our thanks to Mr. Butler for writing this graphic word picture especially for "Missionary Horizons."

same. He wore handsome boots with silver buckles.

I'll never forget the shine on John Lee's brown face as he proudly stood before us, his hands expansively stretched to display the rings. We were greatly honored by this grand old man's regalia in our behalf.

At the close of the Work Camp the newly completed church, which had been built by the volunteer labor of our Campers, fairly sparkled in the hot, desert sun. Our last Sabbath at Oljato, Aug. 26, we celebrated the Sacrament of Holy Communion in the new church. Again we worshipped with our Navaho Christian friends. And again John Lee was prepared to make a farewell speech in behalf of his people. He was splendidly dressed just as before, except that for this occasion he had purchased at the trading post a brand new red kerchief to wear over his greying head.

John Lee made a very significant remark at this closing service. It is one of which the United Presbyterian Church can be justly proud. He reminded us of his efforts many months before to get the Tribal Council to appropriate the plot of ground for this new chapel. "Now that it is completed," John Lee spoke in Navaho words to that effect, "we have the most beautiful building on the entire reservation."

Aren't you United Presbyterian men, women and children glad that you made it possible for the Navaho Christians to proclaim the unsearchable riches of Jesus Christ to their people, and to invite them to this beautiful new church?

DRINKING IN ETHIOPIA

(*Continued from Page* 223)

are the cause of many an otherwise good executive losing his position. A merchant we knew well, whose wife was the daughter of an important official in Maji, took his own life (a rare thing in Ethiopia) because he had squandered all his master's profits from the goods he had sold, in drinking expensive whiskey.

The Evangelical Church has come to realize that it can not be pleasing to God to use intoxicating liquor and has made its own rules for those belonging to the Church. However the making and sale of *tej*, which is also intoxicating, is one of the few ways in which a woman left alone can make a living, without remarrying. The temptation is very great to participate in this business or to own and rent houses to those who do have *tej* shops; some of our Evangelical Christians are guilty of making money in this way. When we think how many enlightened Christians fail to make a complete break with doubtful means of gain, we can not condemn these in Ethiopia, with no background whatsoever of abstinence. The result of the use of alcoholic drinks in Ethiopia is a sad story, the same as it is in any place in the world where its use is common and approved of by government and usage. Mission schools do their best to teach of its evils and so we pray for some progress with the coming youth. However the youth educated abroad by the Ethiopian Government return with the ideas that all people of other lands drink even more freely than their own people. Who is to blame?

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

In Christ We Have:
Resources that can never be exhausted.
—Adapted from *The War Cry*

ORDERS FROM HEAVEN

"Happy is the man who knows
His Master to obey,
Whose life of care and labour flows
When God points out the way.
He riseth to his task
Soon as the word is given!
Nor waits, nor doth a greater ask
When orders come from Heaven."

These autumn months find the workers busy in all our places of work. The beginning of school, with new pupils to place in already bulging classrooms; programs to arrange for the best advantage to all; keeping interest alive in church and community projects as well as serving on committees to direct the work, to mention only a few of the many ways our workers are discharging their "orders from Heaven."

First, let us look in at the George Smiths starting their new work in San Diego, Calif. They write: "As in other cities, we have found that the people are wonderful. In our district there are people of many races which presents a real challenge to our community church. The location of our church and manse is in the Golden Hill district. It is a pleasant, clean neighborhood about 25 blocks from the Bay and 15 from Downtown. The church, which has been named "The Golden Hill United Presbyterian Church," stands at the top of a hill and can be seen for quite a distance along traffic-laden Market Street.

And now for our work in the church—we started with good attendance for the opening service on July 8. The Vacation Church School, which was held the last two weeks in July, was a success with 106 children enrolled. This was prefaced with canvassing done the first two weeks in July when about 2000 homes were visited. . .

"As of now, we have 32 who have signed the charter roll. Our goal is 100 charter members by the organization date. We feel that our new church would be a wonderful gift for our Lord, therefore we have set the organization date for Dec. 23, 1956, using the theme 'Christmas Gift to the Lord.'"

From Henderson, N.C., Miss Eva Thomas reports that Henderson Institute opened Aug. 30 with a large enrollment. Due to the fact that the farmers had not finished the tobacco harvest, more were expected to enroll later. She states that the work in the church is off to a good start and asks that we remember to pray for the work and workers there.

Mrs. Grayce Hudley, of Chase City, Va., serving as president of Tennessee Presbyterial, was preparing the program for its meeting to be held in Annemanie, Ala., Oct. 31 and Nov. 1. We hope to have some news from that meeting for next month.

Knoxville College has started its 82nd year of service to the youth of our nation with one of the finest groups of students in its entire history. The college conducts a strong academic program in a Christian atmosphere to achieve its high purposes. Dr. Colston, president, appeals for financial support in order that the college may maintain her standing in the accrediting association. Miss N. Addaline Brandon, teaching at Knoxville, writes of the real challenge presented in the work and of joy in serving there, while Mrs. P. H. Parker asks for our prayers as she visits in the homes of the community.

School enrollment is high also at Camden. The hot lunch program there

(*Continued on Page* 253)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

BACK HOME IN SAYO

It has been almost two years since I wrote to you from Sayo where I was sent to finish out my first year in Ethiopia. Now I am back again and anxious to get the Dressers' School opened for advanced students. At first I inwardly rebelled at being changed when my furlough is just a little more than a year away, but now that I'm here I'm content once more. I guess we all need to be as the great Apostle Paul—". . . for I have learned, in whatsoever state I am, *therewith* to be content." As we wait on the Lord He gives us joy in knowing that we are doing His will.

This first week back in my old room in what we call Termite Terrace (for obvious reasons) has been filled with many hours of unpacking and getting into the routine of living with three other women again. After being in my own new little house in Ghimeera it is somewhat strange to have to do things more or less on someone else's schedule. Isabel Blair is helping in the grade school and is also supposed to help the Ethiopians take over the Blind School which has been closed for some years. Mary Nell Harper is the very capable nurse who has been stationed in Sayo for several years. I guess she would be called the supervisor. Martha Maxwell is another of our nurses who knows the language well and thus is a comfort and help to the patients as she cares for them so efficiently. She has recently become engaged to Mr. Malcolm Vandevort, the minister who is in charge of the grade school this year. The other two folk are Dr. Rohm and his wife. They are from Germany and served for 16 years with the China Inland Mission.

I spent about 10 days in Addis Ababa after leaving Ghimeera. My main reason for going in was to try to get more information about government requirements for the Dressers' School. However, the Ministry of Public Health is just now in the process of organizing and standardizing the schools and courses to be offered. Consequently I can pretty much go ahead and give the subjects that I feel are needed in our particular set-up. It is our hope that some of the six or seven boys trained will go out into the surrounding church areas to set up clinics and be able to help their own people. The five hours of Bible that will be taught each week should also be helpful to them in learning more of the things of the Lord and how to be more effective witnesses of the peace and joy that belong to everyone who believes in Jesus Christ as Lord and Savior.

—Norma Knieriemen, R.N.

* * *

STAND BY IN PRAYER

For:

The Rev. Adwok Mayoum who on Sept. 30 was ordained, and has become the pastor of the Shilluk congregation in the United Church of Malakal. We thank God for his Christian witness and ask that you remember him in prayer for his ministry in the Church of Christ in the Upper Nile.

For:

The Christian Literature Center, Reading Room, and Library recently dedicated and opened in Khartoum, North Sudan; that this Center may be a blessing to men, women, and children.

BUSY DAYS IN PAKISTAN

How does one missionary spend her time, when assigned to work formerly carried by nine missionaries in two districts? She occasionally visits the city Primary School for Girls with its 200 pupils, and thanks our Father often for a fine headmistress and staff who carry the load. She supervises the teachers in a half-dozen village schools, and wishes there were half a hundred, so that we could get nearer to having a 100 per cent literate church instead of 10 per cent. She encourages adult literacy groups in a dozen places. She disburses scholarship money to keep boys in school, with an upward look that the Lord of the Harvest thrust out needed laborers into His harvest from among them.

She tours over 2,000 square miles of country, good roads and very bad, plowed fields and mud-holes, and then wonders why a tire blew out New Year's Day and another a week later. She preaches in many villages to Christian groups totaling nearly 19,000, in 17 organized congregations and 5 unorganized groups—Christians who must be the evangelistic agents to win this land to allegiance to our beloved Lord. Two or sometimes 32 Muslims stand on the edge listening to the Everlasting Gospel.

This year she has also done flood relief work, partly for this district and partly for devastated Sialkot. Always she sells Bibles (80 this year) and New Testaments, psalters and hymn-books, and some of the Christian classics available in Urdu. She attends meetings of committees of Mission and of Christian Council, of presbytery and women's organizations, and Sialkot Convention General Committee, remembering that one saint said, "When the life of the Church burns low, committees multiply."

She has led three prayer retreats for each district, and seen God begin to work, though it is but a faint foreshadowing of the river of living water He will yet cause to flow in this thirsty spiritual desert.

And always she must pray or perish, study the Word or starve, drink of the living fountain or wither away, and worship Him who is worthy of all adoration and praise.

—*From Frances Brown's Newsletter*

LEADERS' CONFERENCE

The Christian Workers' Conference was held at the American College for Girls; I want to tell you about it briefly. From July 7-16, 80 teachers, Bible teachers and Church women from all parts of Egypt gathered for this wonderful fellowship. The theme, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," was emphasized throughout the week. Special features on the program were the study of "The Christian Family" each day, and the visit of Mrs. Esther Jawahir-Masih, a pastor's wife from Pakistan, who spoke on this subject and also concerning the Church in Pakistan. Two afternoons of the week there was a special meeting of the national organization of the Evangelical Church women. Thus far this group is very weak but they are striving to help the women to serve in their Church. The Bible study on II Timothy each day was inspiring to all, and we pray that the experiences of these days may lead all to greater service for their Lord. As chairman of the committee I am grateful for the wonderful help of the committee, half missionary and half Egyptian, and grateful to the many who took part. At the last minute two who were to help became ill and substitutes had to be found but all went along smoothly. May we all continue to grow in His love and service.

We look forward to the work of the fall when we shall have the boat in November and December. We are trying this new schedule to see if it will work out better and make more use of the boat for all.

—*Beatrice McClellan*

FORCES UNITED FOR SERVICE

The Misses Laura MacLachlan, Edith Drake, and Jean Black and I are joining forces for a project in one village for November and December. The 16 pastors of Pasrur district are to choose the congregation and village in which we are to camp, and now I believe the choice will be without partiality, and led of God. Laura and her Adult Literacy organizer, Lall Din, will conduct in villages round about in which leadership is available. Jean and I will work at evangelism among children and women, and will especially try to have a class of women prepared for church membership. There are usually young women married into the village families who have not read in school nor had opportunity to accept Christ and unite with the Church. They are actually middle or older adolescents, although they may have a child or two. In age similar to the Hajipur girls in upper classes, yet their conditions and outlook make them a totally different group.

You can see that coordinating such a program will need much thought and prayer for love and understanding in our group of perhaps 15 national and missionary workers. We have been planning with prayer and now desire a great wave of prayer from *you* that vital lasting relationships with Jesus Christ as the Lord of life may result for many of all ages. Can you visualize dozens of grown-ups and older boys and girls, who have never had a chance to read, sitting down and learning together, and in a few weeks the brightest will be reading the Gospel of Mark? It is the Laubach method.

—Eva Hewitt, Pasrur, Pakistan

"THE LORD WILL PROVIDE"

On behalf of the hospital I want to thank all who have made such generous donations for the work here. It does take considerable time for the actual transfer of the money, which explains why you do not hear from us for such a long time after it has been sent, but it does finally arrive. May the Lord bless each one for these gifts and your prayer support for the work here. With one generous donation from an anonymous member of the church, two stretcher beds and a new wheel chair have been purchased. Slides showing this new equipment being used are on their way home. When they arrive I hope you will all have an opportunity to see them. How happy the children were, being taken to chapel on a brand new stretcher bed! As time allows I will continue to keep you informed as to what your gifts have been used for.

I believe I mentioned in a letter to you our desire to obtain an iron lung for the hospital. The American Women's Club of Alexandria became interested in this project, put forth a tremendous amount of effort in charity drives, etc., and now have the funds for the lung. Dr. Paul Jamison wrote a letter to the States Saturday placing an order for this valuable piece of equipment. The Lord has a way of providing for the needs here.

We have more cause to rejoice for just a little over a week ago Dr. Roy D. Clark from Toronto, Canada, joined our station. How long we have waited for this day! His visa was finally granted and the only thing remaining will be to take the required government examinations for a license to practice here in Egypt. Mrs. Clark and son will arrive on the fifth of September. Dorothy Wright, R.N., has been appointed to Tanta, but her visa had not yet been granted. We pray that it soon will be.

We need your support in prayer, not just for the work in general but for specific things. Also for those who work throughout the hospital giving the Word to patients who have never heard and are so eager to hear. We are constantly striving to obtain a better relationship between us and our Egyptian fellow workers on the staff. And we ask the Lord's guidance for Dr. Paul as he faces the administrative problems that seem to be so many these days.

—Jean Stultz

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

Society Literature Secretaries

1. Begin a check on readers now; some may yet be able to complete four books.
2. Have your list ready to include with the annual report your president sends to the presbyterial Women's Secretary before Jan. 10.
3. Be sure to indicate clearly on your list whether or not these women are first year readers.
4. *Do not* send lists to the office in Pittsburgh.

For 1957

Make the installation of officers impressive by using a special service. An installation service used by one of our societies last year, *The Light of the World*, is now printed. (3¢)

Start early on the 1957 Reading Course. Lists are available. Short reviews of the books appeared in the October and November issues of MISSIONARY HORIZONS.

Does your society have a new 1956-1957 *Catalog* (yellow)? Refer to it for current material and correct addresses.

Have you ordered your *Program Calendar*, an attractive blue booklet (10¢ plus postage) that outlines the year's program? Space is provided for names of leaders, hostesses, officers, membership, etc. The *Program Calendar* is an enterprise of the magazine so orders and checks for both these publications should go to Mrs. Ralph H. Arnold, 510 S. Trenton Ave., Pittsburgh 21, Pa.

The Prayer Cycle (10¢) is edited by Mrs. Hutton, Prayer Group Secretary, and is distributed by the WGMS Literature Department. We mail them as fast as the printer can supply them but there is usually a big backlog of orders before they are ready and it takes some time to reach current requests. If you need to write about an order please give us the date you sent it as we file and fill orders by date.

Are the following supplies available for your new officers?

Officers' Packet (free); binder 10¢
Budget Cards Doz. 7¢; 100, 55¢
Contribution Envelopes 100, 40¢
Catalog of Supplies for 1956-1957
Important Dates to Remember
Questions and Answers on the Reading Course
Invitation Cards—to invite new women to your meetings
Membership Cards

Program Helps

JANUARY

Temperance

**What's New About Alcohol and Us*, published by the Business Men's Research Foundation. $2.00

**Basic Information on Alcohol* by Albion R. King. $1.50

A Modern Approach to the Problem of Alcohol by Harry S. Warner. 20¢

Citizenship

The Social Ministry of the Local Church (A study guide) by Muriel Webb. 30¢

A Message to the Churches, on the Church and Social Welfare, by the National Council of Churches. 10¢

The Responsible Society in a World Perspective by World Council of Churches. 10¢

Books marked with * should be ordered from the Bookstore; the four pamphlets are available from the Department of Temperance and Social Education, 605 Publication Bldg.

FEBRUARY AND MARCH

During these months we shall be studying Southeast Asia, an area in which we have no mission work but which is important to the world-wide Christian church. In addition to the books and maps listed below you may find pertinent material in current newspapers and magazines. Ask your friends who are members of denominations that do have work in Southeast Asia for information.

The *Adult Guide* offers excellent suggestions for a six-session school or mission study class. Mrs. Sittig, who is reviewing the study books for us this year (see the January and February issues of MISSIONARY HORIZONS), is following the outline used in the *Guide*. Order the material listed on Southeast Asia from the Bookstore.

The Church in Southeast Asia by Thomas and Manikam. $2.50 cloth; $1.25 paper

East from Burma by Hallock. $2.50 cloth; $1.25 paper

Adult Guide on Southeast Asia, Dennison. Paper 50¢

Political Map of Southeast Asia, 75¢

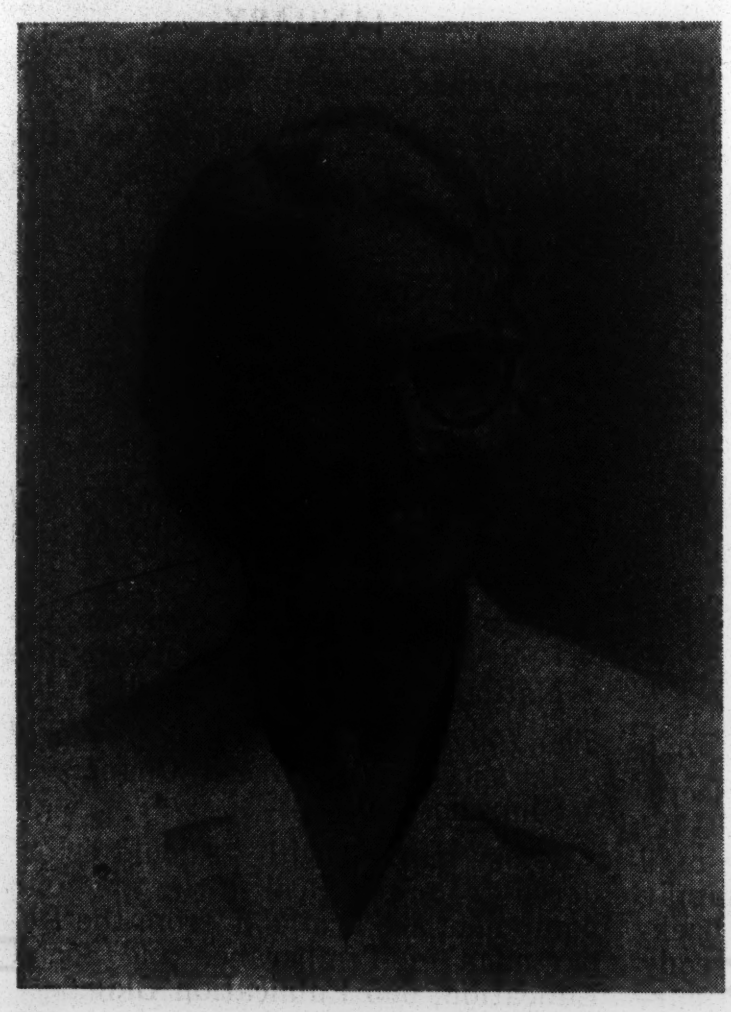
Fun and Festival from Southeast Asia, Hallock. Games, songs, program ideas. 50¢

Not By Might, a play based on the threat of Communism in Singapore. Small cast, some men. 50¢

Program Suggestions

A Book Review. Use one of the books on the Reading Course on Southeast Asia or, if you want one not on the list, use *The Lady Was a Skipper* by Maribelle Cormack. $3.50 (Bookstore). This is the story of Eleanor Wilson, a missionary of the Congregational Church to the Marshall and Caroline Islands. When Miss Wilson went back to the Islands after the war she found herself, untrained, skipper of the sailing vessel that traveled among the islands carrying Bibles and other material to re-

(*Continued on Page* 250)



Rev. Eleanor Wilson, whose unique life story is told in "The Lady Was A Skipper"

Temperance and Social Education

MRS. W.J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

BREWERS NOW PUSHING "TEEN-BEER" FOR JUVENILES

"Near beer" is nothing new, but peddling it to kids through carry-out stores as a "teen-ager's special" marks a new low for liquor merchandising.

Brewers are admittedly looking forward to the crop of "war and post-war babies" who will be potential customers soon after 1960. To set up the new market, brewers have given a new twist to an old product —they're pushing a "teen brew" that looks like beer, foams like beer, tastes like beer, and smells like beer.

Since January of this year, *Clipsheet* has received outraged reports from parents in Washington, Minnesota, Wisconsin, Michigan, and Ohio asking that someone put a halt to this practice.

Easier Said Than Done

But the "new brew" is "legal." It just skirts the law. An example: The canned brew marketed by Cleveland —Sandusky Brewing Corp. of Cleveland. Labeled "New York Special Brew," the suds sell for 15¢ a can, are advertised by carry-out stores as "Teen-ager's Special."

The gimmick: It contains one-half of one per cent alcohol or less, thus avoiding state and federal regulations and taxes. The cans bear the statement: "Non-taxable as Fermented Liquor under Federal Law." No indication of the alcoholic content is shown.

Legislature Fails to Act

Earlier this year Michigan lawmakers debated the bill which would have outlawed the sale of "near beer" to children. After passing the House of Representatives 96 to 3, the bill failed in the Senate by one vote. In Michigan the beverage is available to kids at soda fountains, groceries, drug stores, and lunch rooms.

Wisconsin teen beer is called a "cereal beverage" by the Kingsbury Breweries Company of Sheboygan. It is billed as "Wisconsin's Famous Kingsbury Brew," comes in bottles and cans.

In other states parents have reported seeing "near beer" advertised over TV with the suggestion that tots drink the brew as they watch TV, just like dad and mom. One mother wrote she had seen cereal beer on sale in a chain store placed on a low table attractively arranged within reach of children.

Juvenile Officers Concerned

Ohio police have pointed out that "near beer" might encourage a premature taste for alcoholic beverages among teen-agers. Sgt. Patrick Montenaro of the Columbus Juvenile Bureau said officers wage a constant battle to prevent under-age youth from obtaining alcoholic beverages and THIS CERTAINLY WON'T HELP.

—*The Clipsheet*

MISCELLANY

In New York, Schenley Distillers Co. announced a three-year, multi-million dollar advertising campaign, bragged that they had spent over 100 million dollars in advertising during the past 22 years. Schenley's President, Sidney E. Frank, said "No expense will be spared."

Someone has figured that for every person bitten by a mad dog in the United States there are 10,000 that are harmed by alcohol. Yet we shoot the mad dog, and license the sale of alcohol. Doesn't make sense, does it?

FBI Report—Over 60 per cent of all arrests reported to the FBI for the first six months of 1956 were alcohol-related, according to figures published in the Bureau's semi-annual Uniform Crime Report.

Out of 2,945,216 total arrests reported from 1,771 cities, 60.66 per cent were for the four liquor-related offenses of drunkenness, disorderly conduct, driving while intoxicated, and liquor law violations.

The percentages do not include arrest figures on charges of assault, rape, vagrancy, and offenses against family and children. Liquor is often a major factor in the commission of these crimes.

LITERATURE DEPARTMENT

(*Continued from Page* 248)

mote stations. This story of her experiences gives us a picture of life and of the church in these islands under U. S. mandate.

A Panel Discussion on the religions of Southeast Asia. There are three excellent booklets describing the main non-Christian religions of this area. *Introducing Buddhism*, by Latourette, *Introducing Hinduism* by Pitt, and *Introducing Islam* by Wilson. Each booklet 60¢ (Bookstore).

A Movie. Did you use *In the Face of Jeopardy* when we studied India, Pakistan, and Ceylon? If not, it fits in well with the Southeast Asia theme for the action takes place in Malaya. 29 minutes. Rental fee $12.00 in color; $8.00 in black and white. Write to the Audio-Visual Education Department.

A Banquet. Send to Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind., for information about puzzle-mats, napkins, and other accessories on the foreign theme.

WORLD DAY OF PRAYER

March 8, 1957

Order material listed from
Office of Publication and Distribution
National Council of Churches
120 E. 23rd St.
New York 10, N. Y.

Worship Service — $4.50 per 100, each 5¢
Call to Prayer and Project Folder— $3.75 per 1000, 45¢ per 100
Children's Service — $3.75 per 100, each 5¢
Guide for Leaders—15¢
Poster, two colors, 14 by 17 inches —10¢
Dramatic Presentation—15¢
Report Blank and Offering Envelope —free
Basic Packet (one each of the above) 40¢
The Day Thou Gavest by Ruth Mougey Worrell, the story of the World Day of Prayer—85¢

A recent Gallup Poll survey discloses that of the United States' estimated adult population of 102 million, 62 million persons use alcoholic beverages, 40 million do not.

Some 55 per cent of the fatal traffic accidents costing 609 lives over the 1955 Christmas holiday week-end were caused by drinking drivers, according to the National Safety Council.

Drinking Americans took close to five lives per hour, killing 335 persons during the three-day 1955 Christmas holiday. —*Clipsheet*

TRIBUTES

Mrs. Estella Willis

"They shall walk with me in white, for they are worthy." There were none of us who knew her but breathed a prayer of thankfulness for her release from bodily suffering when we learned of the Homegoing of Mrs. Nevin Willis, early in September, just five months after her husband's death. Together, through the years, they had served their family, their church, and their community well, and now we can rejoice with them as "they rest from their labors, and their works do follow them." We shall miss Mrs. Willis' quiet presence and cheery word and smile, and her generosity with her time, money, and service for many phases of work in her church. We commend her loved ones to the Master whom she loved and served.

The Charlotte Miller Missionary Society,
Mercer, Pa.

Mrs. Georgia Knox

With deep sorrow the members of the Women's Missionary Society of Old Union United Presbyterian Church, R.D. #1, Mars, Pa., pay loving tribute to the memory of a faithful member, Mrs. Georgia Knox.

Last year the Sabbath School honored her as "Mother of the Year." The responsibility of training her children in the work of the Lord was hers, and it truly can be said of her, "Well done."

To her loved ones we extend our sincerest sympathy.

The Committee

Mrs. Blanche Myers Henry
Mrs. Bertha Gelvin DuMars

The Velma Hays Missionary Society of the Adamsville, Pa., United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Blanche Myers Henry and Mrs. Bertha Gelvin DuMars who were suddenly called from this life to Life Eternal.

Our sympathy is extended to their families whom we commend to the Heavenly Father who will not leave them comfortless.

The Committee

Mrs. E. H. Shirley

The Women's Missionary Society of Bethel United Presbyterian Church, Irwin, Pa., wish to pay tribute to Blanche Magill Shirley who was called to her heavenly home on Aug. 1, 1956.

Unassuming in her manner, she was active and faithful in the work of her church and its various organizations. She was a charter member of the missionary society and a Life Member of WGMS.

We mourn her passing and cherish the memory of her faith and cheerfulness.

The Committee

Miss Alta G. French

The Senior Missionary Society, the Alta French Guild, organized honoring Alta who served 16 years in the Egyptian mission field, members of the United Presbyterian Church of Goldfield, Iowa, and a host of friends pay tribute to one whose death occurred Oct. 2, 1956.

It was a privilege to work with her in the various circles, and the Senior Society enjoyed her office as secretary. Miss French was the faithful Bible teacher of her Senior women's group, for the church was first in her thoughts and God used her in service for her Master.

In civic organizations she rendered true service, was loyal to God's work outside her own faith, and in her many kindly deeds made others better for knowing her.

We extend our sympathy to Mr. and Mrs. John French, Mr. and Mrs. Harlan Speer, and countless friends who realize she fulfilled the Scripture, "Blessed are the dead who die in the Lord."

Senior Missionary Society

Mrs. (D. F.) Nellie Patton Jackman

The WMS and Sunshine Class of the Milroy, Ind., United Presbyterian Church wish to pay loving tribute to Mrs. Nellie P. Jackman, eighty-one, a Life Member of WGMS, who passed away on June 4, 1956

She was a loyal member of her church giving cheerful service to her Lord. For many years she prepared the elements for the Lord's Supper. Also she served until her final illness as secrtary of WMS, being elected to that office time after time.

To her loved ones we extend our sincere sympathy.

"God giveth his beloved sleep."

Committee

Anna McIlwraith

Anna McIlwraith, a much loved and respected member of the Women's Missionary Society of Aurora, Ill., died and went to her reward on Oct. 19, 1956.

Mrs. McIlwraith was unequaled in her church and neighborhood for her many kind and helpful acts.

Her place on earth being vacant will leave a feeling of great loss to many people. Every life she touched was and always will be enriched.

The Committee

Mrs. Elsie Lukehart
Mrs. Robert J. Morrow

The Women's Missionary Society of Beracha Church, Plumville, Pa., wishes to pay loving tribute to the memory of Mrs. Elsie Lukehart and Mrs. Robert J. Morrow who were Life Members.

To their loved ones we extend our deepest sympathy.

Mrs. Horace Kinter
Mrs. William Christenson

MISSIONARIES UNDER BOARD OF AMERICAN MISSIONS
702 Publication Building, Pittsburgh 22, Pennsylvania

PRESBYTERIAL WORK

Anderson, Rev. A. Merle—10 Dalton Dr., Buffalo 23, N. Y.
Anderson, Rev. Robert R.—Santa Ana, Calif.
Anderson, Rev. Theodore M.—1069 Ridgewood St., Long Beach 7, Calif.
Bardarik, Rev. George—2059 Quail Ave., Lakewood 7, Ohio
Barnes, Rev. R. Imbrie—Box 8, King Hill, Idaho
Bates, Rev. F. E.—P. O. Box 1700, Telluride, Colo.
Beattie, Rev. William—115 Marjorie Dr., Kenmore 23, N. Y.
Boder, Rev. William D., Jr.—4604 Beacon Hill Rd., Columbus 4, Ohio
Booher, Rev. O. Russell—E. 953 38th, Spokane 36, Wash.
Bovard, Rev. William J.—Kline and Laurel Rds., Lewiston 2, N. Y.
Brown, C. C., D.D.—625 Jeff Davis Ave., Selma, Ala.
Brownlee, Rev. John C.—1145 Hammond Ave., Waterloo, Iowa
Buchanan, Rev. Robert L.—5428 Youngridge Dr., Pittsburgh 36, Pa.
Campbell, Rev. David A.—152 Trenton Rd., Fairless Hills, Pa.
Chandler, Rev. E. N.—R. D. 7, Greeneville, Tenn.
Dailey, Rev. Kenneth S.—Clearfield, Iowa
Davis, Rev. James I.—2600 Lakeview Ave., Dayton 8, Ohio
Donaldson, Rev. Ralph M.—Frenchburg, Ky.
Dungee, Rev. John R.—439 W. Rock Spring St., Henderson, N. C.
Edie, Rev. Ralph A.—Stanwood, Iowa
Franklin, Rev. Robert E. Lee—R. D. 1, Earlham, Iowa
Hall, Rev. C. Kenneth—R. D. 1, Mowry-Gilhall Rd., Clairton, Pa.
Hawthorne, Rev. Donald C.—14430 E. Bora Dr., La Mirada, Calif.
Johnson, Rev. Richard E.—115 Normandy Rd., S.W., Seattle 66, Wash.
Jolly, Rev. Donald W.—18708 Paseo Lado Dr., Saratoga, Calif.
Jones, Rev. Franklin T.—1940 First Ave., N.W., Cedar Rapids, Iowa
Kalsbeek, Rev. T. W.—R. D. 4, Box 794, Loveland, Ohio
Kauffman, Rev. Donald T.—102 Henderson Pl., R. D. 3, Syracuse, N. Y.
Kress, Rev. Cloyd E.—8580 N. Central Ave., Indianapolis 20, Ind.
Lambert, Rev. Roy F.—7289 Williams Lake Rd., Pontiac, Mich.
Lash, L. Roy, D.D.—164 E. 65th St., Long Beach 5, Calif.
Link, Rev. Charles E.—712 Sandia Ave., La Puente, Calif.
Marsh, Rev. Hugh—138 W. Fifth Ave., Garnett, Kan.
McAuley, Rev. Ralph B.—220 Shepley Dr., St. Louis Co., St. Louis 15, Mo.
McDonald, J. O., D.D.—2928 Densmore St., Toledo 6, Ohio
Morris, Rev. Willard—2825 S. 91st St., West Allis 14, Wis.
Osborne, Rev. A. Roy—51 Kensington Lane, Brookside, Newark, Del.
Peters, Rev. William T., Jr.—2426 Union Blvd., St. Louis 13, Mo.
Phillippe, Rev. William R.—87 Prince Frederick, Bridgeport, Pa.
Pinkerton, Rev. William F.—6526 Robertson Dr., Boise, Idaho
Powers, Rev. John E.—R. D. 4, Cedar Creek, Greeneville, Tenn.
Reed Rev. Ralph—248 Lincoln Ave., Brooklyn 8, N. Y.
Reese, Rev. James F.—R. D. 1, Box 27, Camden, Ala.
Rounce, Rev. Robert A.—50 Elmview, Tonawanda, N.Y.
Rupe, Rev. F. Orus—Ezel, Ky.
Russell, Rev. J. Dwight—3735 Liberty Rd., Salem, Ore.
Schember, Rev. Raymond W.—584 Secor Rd., Hartsdale, N. Y.
Shaw, Rev. Lloyd—Box 66, Mt. Ayr, Iowa
Simpson, John E., D.D.—4535 Church St., Skokie, Ill.
Skillings, Rev. John W.—1440 Belle Ave., Topeka, Kan.
Smith, Rev. George W.—366 21st St., San Diego 2, Calif.
Smith, Rev. Harold C.—413 Third Ave., Newburgh, N. Y.
Stahmer, Rev. Robert J.—1625 S. Holly St., Denver 22, Colo.
Stewart, Rev. Kenneth L.—2503 Lakeside Ave., N.W., Canton, Ohio
Vail, Rev. John B.—2605 Union Blvd., St. Louis 13, Mo.
Wadsworth, Rev. James E.—2212 Atkinson, Detroit 6, Mich.
Wilson, Rev. C. H.—326 N. Jackson St., Athens, Tenn.
Zamzow, Rev. Elmer C.—Yakima Terrace, Rt. 1, Box 151, Richland, Wash.

AMERICAN INDIAN WORK

Gordon, Rev. David F.—Oljato Christian Mission, Kayenta, Ariz.
Machamer, Rev. E. W.—Warm Springs, Ore.
Park, Dr. David W.—Tama, Iowa
Patterson, Rev. Fred C.—Oljato Christian Mission, Kayenta, Ariz.
Penney, Mr. E. A.—Simnasho Mission, R.F.D., Warm Springs, Ore.
Smith, Rev. Albert R.—R. D. 1, Stilwell, Okla.
Todecheene, Mr. Cecil, Interpreter—Oljato Christian Mission, Kayenta, Ariz.

SYNODICAL FIELD SECRETARIES

Braun, Herbert, S.T.D.—338 Abington Ave., Glenside, Pa.
Butler, Vernon, Ph.D.—1156 Grafton Ave., Dayton 5, Ohio
Dodds, Albert W., D.D.—4 W. Laurel Ave., New Castle, Pa.
French, William H., D.D.—1915 40th St. Pl., Des Moines 10, Iowa
Lobaugh, Harold E., D.D.—5529 W. 13th St., Topeka, Kan.
Mansfield, R. W., D.D.—210 Curtis St., Pittsburgh 35, Pa.
Moore, J. I., D.D.—1223 22nd St., N.E., Canton 4, Ohio
Safford, M. DeWitt, D.D.—2675 S. W. Brae Mar Court, Portland 1, Ore.
Wilson, Harold S., D.D.—66 W. Hopkins Ave., Fresno 6, Calif.
Vellenga, J. J., Th.D., D.D.—1040 E. Third Ave., Monmouth, Ill.

PRESBYTERIAL AND CHURCH SCHOOL MISSIONARIES

Bullard, Miss Louise—Triadelphia, W. Va
Dickey, Miss Jean—70 Mercer St., Paterson, N. J
Haskins, Mrs. Mae D.—R. R. 3, Girard, Kan.
Neale, A. M., D.D.—125 Arlington Ave., N.W., Canton 8, Ohio
Ng, Rev. William D.—5327 Shriver Ave., Des Moines, Iowa
Partington, Miss Dorothy—Westland, Pa.
Russell, Mrs. R. G.—36 Church St., Burgettstown, Pa.
White, Mrs. A. Charles—Overlook Court, Bellaire, Ohio

HOSPITALS

Jane Cook Hospital

Graves, Dr. Donald L., Supt.—Frenchburg, Ky.
Lundquist, Miss Glendine, R.N., Supervisor—Frenchburg, Ky.
Brooks, Mrs. Emma, Dietitian—Frenchburg, Ky.
Johnson, Miss Joan, Office—Frenchburg, Ky.
McCoy, Miss Delores, P.N.—Frenchburg, Ky.
Muse, Miss Susie, P.N.—Frenchburg, Ky.
Olson, Miss Bernice, Technician—Frenchburg, Ky.
Phelps, Mrs. Berna, L.P.N.—Frenchburg, Ky.

Jubilee Hospital

Adams, Mrs. Eva J., R.N., Supt.—Henderson, N. C.
Allen, Miss Gertrude, R.N.—Henderson, N. C.

EDUCATIONAL WORK

Ezel School

Heagen, Supt. William A.	Ezel, Ky.
Blevens, Mr. Raymond	Ezel, Ky.
Centers, Mr. Courtney	Ezel, Ky.
Hawthorne, Miss Zillah	Ezel, Ky.
Nickell, Mrs. Ethel	Ezel, Ky.
Tague, Miss Marilyn	Ezel, Ky.

Frenchburg School

Wells, Supt. Adrian	Frenchburg, Ky.
Denniston, Mr. Scott, Maintenance Asst.	Frenchburg, Ky.
Mayfield, Mr. Norman, Bible	Frenchburg, Ky.
Metzs, Mr. Jacques M., Maintenance	Frenchburg, Ky.
Metzs, Mrs. Marion K., Matron	Frenchburg, Ky.
Ulbrich, Miss Ruth, Secretary	Frenchburg, Ky.

Arlington Institute

Thomas, Supt. K. P.	Annemanie, Ala.
Martin, Miss Amelia	Annemanie, Ala.
Pugh, Mrs. M. C.	Annemanie, Ala.
Southall, Mrs. Alberta, Cook	Annemanie, Ala.
Thomas, Mrs. K. P.	Annemanie, Ala.

Camden Academy

Peoples, Principal A. C.	Camden, Ala.
Boyd, Miss Frances J., Bible	Camden, Ala.
Bridges, Mrs. B. D., Dietitian	Camden, Ala.
Nettles, Mr. S., Maintenance	Camden, Ala.
Peoples, Mrs. Minnie L., Laundress	Camden, Ala.
Primm, Miss Elois A., Bible	Camden, Ala.
Rivers, Mrs. S. W., Girls' Matron	Camden, Ala.

Prairie School

Peters, Principal William T.	Prairie, Ala.
Peters, Mrs. William T., Teacher	Prairie, Ala.

Miller's Ferry School

Ridgeway, Principal B. T.	Miller's Ferry, Ala.
Bridges, Mr. Herman, Maintenance	Miller's Ferry, Ala.
Cunningham, Mrs. Darthular, Clerk	Miller's Ferry, Ala.
Jones, Mrs. Annie B., Matron	Miller's Ferry, Ala.
McDowell, Mrs. Annie M., Girls' Matron	Miller's Ferry, Ala.
Reese, Mrs. Alene, Bible	Miller's Ferry, Ala.

Bible Teachers

Hudley, Mrs. James	Chase City, Va.
Paige, Mrs. Marcella, Recreational	2500 Middle Ave., Norfolk, Va.
Thomas, Miss Eva	Henderson, N. C.

Addresses for Sending Boxes

Boxes for the schools should be sent in care of their superintendents. The addresses given above are correct for parcel post or motor freight. However, in the following cases, the addresses for **railroad freight and express** are different:

Ezel School	Mt. Sterling, Ky.
Frenchburg School	Mt. Sterling, Ky.
Prairie School	Catherine, Ala.
Miller's Ferry School	Camden, Ala.

Knoxville College

Colston, Dr. James A., President	Knoxville, Tenn.
Bell, Mr. Julian	Knoxville, Tenn.
Bell, Mabel A.	Knoxville, Tenn.
Bender, Jonas E.	Knoxville, Tenn.
Bollinger, John P.	Knoxville, Tenn.
Brandon, Miss N. Addaline	Knoxville, Tenn.
Brown, Robert L.	Knoxville, Tenn.
Campbell, Lee L.	Knoxville, Tenn.
Clark, Beatrice S.	Knoxville, Tenn.
Clark, Frances E.	Knoxville, Tenn.
Clark, Dr. John H.	Knoxville, Tenn.
Clark, Lois	Knoxville, Tenn.
Colston, Mrs. Wilhelmina	Knoxville, Tenn.
Councill, Richard A.	Knoxville, Tenn.
Dash, Calvin O.	Knoxville, Tenn.
Davie, Mary L.	Knoxville, Tenn.
Davis, Mrs. Eldred D.	Knoxville, Tenn.
Delk, Dorothy	Knoxville, Tenn.
Delk, Robert C.	Knoxville, Tenn.
Dennis, Ethel M.	Knoxville, Tenn.
Draper, Dorothy C.	Knoxville, Tenn.
Felton, Gladys M.	Knoxville, Tenn.
Fitzpatrick, Newell C.	Knoxville, Tenn.
Gordon, Frank R.	Knoxville, Tenn.
Hamlett, James A.	Knoxville, Tenn.
Hardy, Walter S., M.D.	Knoxville, Tenn.
Harrison, Joseph L.	Knoxville, Tenn.
Harrison, Myrtle S.	Knoxville, Tenn.
Harvey, Robert H.	Knoxville, Tenn.
Haywood, Lillian L.	Knoxville, Tenn.
Hickey, Nettie C.	Knoxville, Tenn.
Howell, Dorothy K.	Knoxville, Tenn.
Irvin, Wilma E.	Knoxville, Tenn.
Johnson, Miss Esther M.	Knoxville, Tenn.
Kloepfer, Herman J.	Knoxville, Tenn.
Latham, Mrs. Marcella	Knoxville, Tenn.
Lee, Miss Mildred	Knoxville, Tenn.
Martin, Ralph H.	Knoxville, Tenn.
McArthur, William H.	Knoxville, Tenn.
McGinnis, Daphne N.	Knoxville, Tenn.
Morton, Charles E.	Knoxville, Tenn.
Mungen, Robert T.	Knoxville, Tenn.
Parker, Mrs. Pollie H.	Knoxville, Tenn.
Patton, Darlene F.	Knoxville, Tenn.
Payne, Charles	Knoxville, Tenn.
Peoples, Mrs. Fern	Knoxville, Tenn.
Pickett, Armentine I.	Knoxville, Tenn.
Rembert, Ethel	Knoxville, Tenn.
Reyes, Joseph M.	Knoxville, Tenn.
Richey, James I.	Knoxville, Tenn.
Robinson, Mrs. Mozelle	Knoxville, Tenn.
Rodemann, William	Knoxville, Tenn.
Schlageter, Robert W.	Knoxville, Tenn.
Stewart, Albert C.	Knoxville, Tenn.
Stewart, Mary E.	Knoxville, Tenn.
Ward, Mildred Guess	Knoxville, Tenn.
Weir, Miss Mabel D.	Knoxville, Tenn.
Weiss, Samuel A.	Knoxville, Tenn.
Wellman, Mrs. Mildred E.	Knoxville, Tenn.
Wenjen, Chien	Knoxville, Tenn.
Whetstone, Rea	Knoxville, Tenn.
White, Eddie C.	Knoxville, Tenn.
Williams, Florence L.	Knoxville, Tenn.

RETIRED FROM ACTIVE SERVICE

Beveridge, Miss Margaret	U. P. Home, Washington, Iowa
Courter, Miss Ruth	Winfield, Iowa
Williams, Mrs. N. D.	Miller's Ferry, Ala.
White, D. F., D.D.	825 First Ave., Selma, Ala.

NEGRO MISSIONS

(*Continued from Page* 243)

and at Miller's Ferry is an important item. Don't forget about it when you are giving thanks for your many blessings.

So we have jumped here and there for short glimpses of areas of service where many devoted people are carrying out their "orders from Heaven."

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Ammon, Rev. and Mrs. Eugene H., 1953—Assiut
Bailey, Dr. and Mrs. Ewing M., 1926—P. O. Box 1422, Cairo
Bailey, Rev. and Mrs. Kenneth E., 1955—American Mission Hospital, Assiut
Brownlee, Miss Helen R., R.N., 1931—Assiut
Clark, Dr. and Mrs. Roy, 1955—Tanta
Dawson, Miss Mary Frances, LL.D., 1922—Cairo
Dunlap, Mrs. Ada A., 1924—Assiut
Dye, Miss Marjorie J., 1951—Box 1422, Cairo
Finney, Miss Davida M., Litt.D., 1915—Cairo
Finney, Miss Lois M., 1953—Cairo
Fleming, Rev. and Mrs. K. G., 1940—37 Sidi Metwalli, Alexandria
French, Miss Elsie M., LL.D., 1909—Cairo
Gersiek, Miss Eleanor L., 1955—Cairo
Glass, Miss Martha C., 1921—Luxor
Grether, Miss Eulalia D., 1929—Tanta
Grimes, Miss Alice M., 1924—Cairo
Hamilton, Miss Faith E. 1954—Luxor
Jacobsen, Miss L. Katherine, 1954—Cairo
Jamison, Dr. and Mrs. Paul W., 1946—Box 65, Tanta
Kingan, Miss Lois D., 1926—Benha
Lorimer, Rev. and Mrs. John G., 1952—Mansura
Markley, Miss Mary L., 1954—Assiut
McClanahan, Rev. and Mrs. Paul H., 1947—Cairo
McClellan, Miss Beatrice H., 1948—Luxor
McCreery, Mr. Everett W., 1930—Assiut
McFarland, Miss M. Evelyn, 1919—Cairo
McGeoch, Rev. H. A., D.D., 1920—37 Sidi Metwalli, Alexandria
McGill, Rev. and Mrs. W. A., 1937—Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918—Fayoum
Meloy, Miss Sarah B., Litt.D., 1923—Cairo
*Morrison, Rev. and Mrs. George E., 1950—Luxor
Nolin, Rev. and Mrs. Kenneth, 1955—Cairo
Nolin, Miss Ruth L., 1955—Cairo
Noordewier, Miss Helen J., 1921—Beni Suef
Patterson, Miss Venna R., 1924—Alexandria
Patton, Miss Frances M., 1922—Mansura
Quick, Rev. and Mrs. Bernard E., 1954—Minia
Roy, Miss Martha A., 1938—Cairo
Saiver, Mrs. Rachel T., 1925—Fayoum
Skellie, Dr. and Mrs. Walter J., 1924—Assiut
Squires, Miss Norma Lee, 1954—Tanta
Tait, Miss Marie F., 1925—Assiut
Tedford, Miss Alberta A., R.N., 1947—Box 65, Tanta
Thompson, Dr. and Mrs. John A., 1948—Box 1422, Cairo
Thompson, Miss Mary C., 1939—Tanta
Thompson, Miss Mary L., LL.D., 1917—Assiut
Turnbull, Mr. Robert M., 1950—Assiut
Walker, Miss Helen M., 1930—Assiut
Wilson, Miss Elizabeth M., 1932—9 Sharia Massoud, Abbassia, Cairo
Wright, Miss Laura B., 1921—Minia

On Furlough

Allen, Mr. and Mrs. Judson W., 1950—100 N. Phillips Ave., Sioux Falls, S. D.
Baker, Mrs. Sara E., 1950—% C. W. Dick, R.D. 7, Butler, Pa.
Cooke, Miss Mildred M., R.N., 1954—85 McGill St., Smith Falls, Ont., Canada
Kraft, Dr. and Mrs. Norman A., 1949—9702 Barwell Terrace, Brooklyn 9, N.Y.
Martin, Miss Helen J., Ped.D., 1915—7442 Trevanion Ave., Pittsburgh 18, Pa.
McGeoch, Mrs. H. A., 1920—155 Lakeside Dr., New Concord, Ohio
Nolin, Mr. and Mrs. W. W., 1922—153 Lakeside Drive, New Concord, Ohio
Sutton, Miss Inez M., 1949—23 S. 10th St., Martins Ferry, Ohio
Turnbull, Mrs. Robert M., 1950—800 Plum St., Atlantic, Iowa
Watkins, Rev. and Mrs. C. B., 1944—1120 N. Highland Ave., Pittsburgh 6, Pa.
**Work, Miss Margaret A., 1924—E. Platte Ave., Fort Morgan, Colo.

*Associate.
**Leave of absence for family reasons.

Under Appointment

Gibson, Rev. Richard, 1955—1903½ Avenue D, Fort Madison, Iowa

Short-Termers

Aigner, Miss Wanda, 1956—Cairo
Anthony, Miss Lillian D., 1956—Assiut
Bender, Miss Elsie L., 1955—Cairo
Blair, Miss L. Vernelle, 1952—Cairo
Copeland, Miss Carolyn J., 1956—Cairo
Cushman, Miss Dorothy H., 1955—Cairo
Dillon, Miss Lela, 1954—Assiut
Edie, Miss Evelyn C., 1955—Cairo
Edson, Miss Jessie E., 1955—Cairo
Fowler, Mrs. Jessie A., 1955—Assiut
French, Miss Mildred P., 1956—Cairo
Galloway, Miss Helen B., R.N., 1954—Assiut
Galloway, Miss Neva J., 1954—Cairo
†Glazener, Miss D. Jeanne, 1955—Cairo
Grohman, Miss Margaret D., 1956—Tanta
Hesselink, Miss Alice, 1956—Assiut
Jaspers, Miss Marjorie, 1956—Alexandria
Lybieux, Mrs. May A., 1956—Cairo
Martin, Miss Jacqueline, 1955—Alexandria
Mason, Mrs. Ilma M., 1955—Cairo
McClymonds, Miss Elsie M., 1955—Assiut
McConkey, Miss Eunice, R.N., 1955—Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955—Assiut
Meloy, Mr. and Mrs. George, 1955—Alexandria
Murdock, Miss Joan, R.N., 1955—Alexandria
Parkinson, Mr. and Mrs. Donald M., 1954—Assiut
Patterson, Miss Lois M., 1954—Assiut
Phelps, Miss Carolyn A., 1954—Assiut
Reed, Mrs. Fay, 1941—Assiut
Reed, Mr. John M., 1956—Assiut
Soule, Miss Lucy J., 1952—Alexandria
Stultz, Miss Jean E., 1955—Box 65, Tanta
Wagner, Miss Donna Lee, 1956—Cairo
Yeckel, Mrs. Pearl M., R.N. 1955—Box 65, Tanta

Under Appointment—Short Term

Lichti, Miss Mary Ann, R.N.—5370 S. Blythe Ave., Fresno, Calif.
Wright, Miss Dorothy E.,—R. 1, Mounted Rt. 15, Orchard St., Beaver Falls, Pa.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952—Sialkot City
Ardrey, Miss Ruth I., 1924—Lahore
Ballantyne, Miss Margaret E., 1941—Sangla Hill
Black, Miss R. Jean, 1921—Pasrur
Brown, Miss Frances E., 1927; 1937—Lyallpur
Brown, Dr. and Mrs. J. D., 1936—Gujranwala
Brownlee, Miss Theresa I., 1922—Sialkot City
Campbell, Miss Audrey C., 1953—128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953—Taxila
Christy, Dr. and Mrs. Norval E., 1947—Taxila
Christy, Dr. and Mrs. W. C., 1938—Gujranwala
Cummings, Dr. and Mrs. J. B., 1923—Rawalpindi
Drake, Miss Edith M., 1947—Sheikhupura
Fehlman, Miss Margaret J., 1913—128 Burton Road, Rawalpindi
Glassman, Rev. and Mrs. E. H., 1947—Campbellpur
Hamm, Dr. and Mrs. Orval L., 1953—Sialkot City
Hartig, Miss Evva P., R.N.A., 1924—Jhelum
Hewitt, Miss Eva M., 1930—Pasrur
Hill, Miss Alice G., 1938—Sargodha
Hunsberger, Miss Reba C., M.D., 1921—Taxila
Lewis, Miss Barbara A., 1953—% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920—Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948—Gujranwala
MacLachlan, Miss Laura R., 1938—Sheikhupura
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McKelvey, Miss Evelyn M., R.N., 1937—Sialkot City
Miller, Rev. and Mrs. Paul A., 1920—Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924—Taxila
Peterson, Miss Marian T., 1920—Gujranwala
Pulliam, Rev. and Mrs. Paul R., 1953—Charial Church, Upper Topa, Murree Hills
Purdy, Miss Gene A., 1954—Sialkot City

†Two-year Term

Reynolds, Miss Laura, 1924—Sargodha
Scott, Miss Louise E., 1916—Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949—Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917—Gujranwala
Stewart, Dr. and Mrs. R. R., 1916—Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956—Gujranwala
Sutherland, Rev. and Mrs. William, 1918—Taxila
Tebbe, Dr. and Mrs. Robert F., 1949—Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947—Sialkot City
Weede, Miss Helen V., 1928—Campbellpur
White, Miss Josephine L., 1951—Sialkot City
*Wilder, Rev. and Mrs. John W., 1954—Rawalpindi

On Furlough

Alter, Rev. and Mrs. Joseph C., 1922—2918-F Regent St., Berkeley 5, Calif.
Brown, Dr. and Mrs. O. A., 1951—1074 Casgrain Ave., Detroit 9, Mich.
Cash, Miss Marie E., R.N., 1926—R.D. 5, Lebanon, Ind.
Cathcart, Miss M. Evelyn, Ped.D., 1925—605 W. Redwood, Marshall, Minn.
Colvin, Dr. and Mrs. J. H., 1914—Sussex, Wis.
Foster, Rev. and Mrs. Robert A., 1923—152 Waugh Ave., New Wilmington, Pa.
Harkness, Rev. and Mrs. John D., 1941—154 Waugh Ave., New Wilmington, Pa.
Lentz, Miss Mary H., R.N., 1950—841 Raleigh Ave., Norfolk, Va.
Milne, Dr. and Mrs. Hugh M., 1922—Scotch Ridge, R.R. #1, Carlisle, Iowa
Ross, Dr. and Mrs. W. H., 1918—Ewing, Nebr.
Vroon, Dr. and Mrs. John, 1941—1121 Neland Ave., S. E., Grand Rapids, Mich.

Under Appointment

McCurry, Rev. and Mrs. Don. M., Jr.,—Sains Hotel, Mt. Freedom, N. J.

Short-Termers

Calderwood, Rev. and Mrs. Donald H., 1956—Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956—Sialkot
Dye, Dr. and Mrs. David L., 1955—Rawalpindi
Feenstra, Miss Marjorie L., R.M.T., 1954—United Christian Hospital, P.O. Forman Christian College, Lahore
James, Miss Eloise L., 1956—Sandes Home, Upper Topa, Murree Hills
McCulloch, Mr. Lawrence R., 1955—Rawalpindi
Vos, Miss Helen P., R.N., 1954—United Christian Hospital, P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955—Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922—Pathankot
Lamont, Miss S. Jane, 1928—Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949—Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944—Gurdaspur
Ramsey, Miss Willa M., 1921—Pathankot
*Taylor, Dr. and Mrs. John C., 1955—Landaur, U.P.
Trimble, Miss Vivian L., 1921—Pathankot
*VanGeyt, Dr. Virginia L., 1955—% Medical Center, Ludhiana

Short-Termers

Atwater, Mr. and Mrs. Charles, 1952—Landaur, U.P.
McKissick, Miss Dorothea, 1952—Landaur, U.P.

THE SUDAN

Adair, Rev. and Mrs. W. B., 1946—Doleib Hill, via Malakal
Anderson, Rev. J. Lowrie, D.D., 1924—Malakal
Anderson, Rev. and Mrs. W. B., 1951—Gwynne Divinity School, Mundri, via Malakal
Bode, Miss Mary Anna, 1952—Omdurman
#Crandall, Rev. and Mrs. C. Lee, 1949—Akobo, U.N.P.
Day, Miss Beverly J., 1953—Khartoum North
Deemer, Rev. and Mrs. James R., 1954—Omdurman
Ewing, Miss Mary V., R.N., 1940—Doleib Hill, via Malakal
Galloway, Rev. and Mrs. Willard M., 1948—Box 77, Omdurman
Gordon, Dr. and Mrs. Robert G., 1946—Nasir, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954—Wad Medani
#Huisken, Miss Lillian, R.N., 1949—Akobo, U.N.P.

#Reformed Church in America

Jordan, Mr. and Mrs. Charles, 1947—Akobo, U.N.P.
#Kats, Miss Wilma, 1946—Malakal
Matthews, Miss Aleta J., 1947—Khartoum North
McClellan, Miss Marguerite M., 1926—Wad Medani
McKnight, Miss Mary Jane, 1922—Atbara, via Khartoum
McLaughlin, Rev. and Mrs. S. Robb, 1946—Ler, via Adok, White Nile Mail Service, U.N.P.
Peters, Mr. and Mrs. Harold R. C., 1955—Omdurman
Philips, Rev. and Mrs. W. H., 1948—El Obeid
Pillow, Miss E. Verna, 1930—Khartoum
Pollock, Mr. and Mrs. Edward O., 1946—Malakal
Roode, Dr. and Mrs. Albert G., 1946—Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942—Obel via Malakal
#Schuiteman, Miss Arlene, R.N., 1954—Nasir, U.N.P.
Shields, Dr. and Mrs. R. F., 1917—Khartoum
Stewart, Miss Evelyn, 1952—Omdurman
#Swart, Rev. and Mrs. Robert, 1948—Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951—Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950—Malakal
Turk, Miss Frances, R.N., 1921—Box 155, El Obeid
Vandevort, Miss Eleanor C., 1949—Ler via Adok, U.N.P., White Nile Mail Service
Walker, Rev. and Mrs. Harold T., 1946—Gedaref
Webb, Mr. and Mrs. E. A., 1946—Khartoum
Wilson, Rev. and Mrs. Talmage, 1955—Omdurman

On Furlough

Anderson, Mrs. J. Lowrie, 1924—845 Ridge Ave., Pittsburgh 12, Pa.
Cole, Miss Una, 1918—308 W. Garfield St., Clarinda, Iowa
Farquhar, Miss Marian I., 1945—R.F.D. 2, Coin, Iowa
Finley, Dr. and Mrs. Leander, 1925—6815 McCallum St., Philadelphia 19, Pa.
#Hoekstra, Rev. and Mrs. Harvey T., 1948—1848 Godfrey Ave., Grand Rapids, Mich.
Kenagy, Miss Rosaltha, 1950—5503 University Ave., Des Moines, Iowa
Meloy, Rev. and Mrs. Robert H., 1945—Apt. D-1, 44 Alexander St., Princeton, N. J.
Rankin, Miss Dorothy L., 1946—R.R. #2, Xenia, Ohio
#Sikkema, Mr. and Mrs. LaVerne, 1948—Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Smith, Miss Mary K., M.D., 1944—North Bend, Nebr.
Wilson, Rev. and Mrs. Alexander C., 1951—Payne Apts., 38 Alexander St., Princeton, N. J.
Wilson, Miss Ruth E., 1951—320 Nashoba Ave., Columbus 23, Ohio

Under Appointment

Koehler, Rev. and Mrs. John, 1956—Sains Hotel, Mt. Freedom, N. J.

Short-Termers

Adams, Miss Irene M., 1954—Khartoum North
Banuat, Miss Marjorie A., 1956—Omdurman
Billica, Rev. and Mrs. Willard C., 1955—Malakal
Campbell, Miss Minerva M., 1954—Atbara
Carlson, Mr. Edwin C., 1956—Omdurman
Kelker, Miss Audrey H., 1955—Khartoum North
Nichol, Mr. Gerald, 1956—Omdurman
Parr, Mr. Monte E., 1955—Malakal
Ploen, Mr. Richard, 1954—Omdurman
Turner, Miss A. Katie, 1955—Khartoum
West, Dr. and Mrs. James, 1953—Ler

ETHIOPIA

Blair, Miss Isabel, 1922—Sayo, Dembi Dollo
Ens, Miss Anna H., 1956—Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954—Addis Ababa
Halewood, Miss Eileen, R.N., 1947—Sayo, Dembi Dollo
Hanna, Mr. and Mrs. Donald E., 1956—Addis Ababa
Harper, Miss Mary Nell, R.N., 1948—Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947—(Ghimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955—Addis Ababa
Knieriemen, Miss Norma H., R.N., 1953—(Ghimeera) address Addis Ababa
Kurtz, Rev. and Mrs. Harold, 1955—Maji, Addis Ababa
Lusted, Miss Marie, R.N., 1955—Addis Ababa
McClure, Dr. and Mrs. W. D., 1934—Pokwo, Dembi Dollo
McCreery, Miss Ruth E., 1950—Addis Ababa
McGeary, Miss Hazel J., 1946—(Maji) address Addis Ababa
Maxwell, Miss Martha A., R.N., 1951—Sayo, Dembi Dollo
Nichol, Miss Ruth M., 1933—Addis Ababa

Pollock, Mrs. Nessie F., R.N., 1942—Maji, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955—Pokwo, Dembi Dollo
Russell, Mr. Fred, 1920—Addis Ababa
Vandevort, Rev. Malcolm S., 1955—Sayo, Dembi Dollo
Walker, Mrs. Ruth L., 1923—Addis Ababa
Yilek, Miss Joan E., 1948—Pokwo, via Dembi Dollo

On Furlough

Faught, Miss Marjorie, R.N., 1933—578 Sheffield Dr., Springfield, Delaware Co., Pa.
Russell, Mrs. Fred, 1920—P. O. Box 1063, Quincy, Mass.
Russell, Rev. and Mrs. Murray, 1952—1330 Portia St., Los Angeles 26, Calif.

Short-Termers

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956—Addis Ababa
Millar, Dr. Andrew C. N., 1955—(Chimeera) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955—Dembi Dollo
Wolf, Mr. John C., 1955—Pokwo, Dembi Dollo

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—Cairo, Egypt

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913—155 Beechwood Rd., New Wilmington, Pa.
Barnes, Miss Ella M., 1911—1203 E. Washington St., Washington, Iowa
Cabeen, Miss Leota, 1909—1214 5th Ave., St. Joseph, Mo.
Coventry, Mrs. Mary K., 1908; 1918—Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894—121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Henderson, Rev. and Mrs. F. D., 1906—542 N. Beaver St., Wooster, Ohio
Hutchison, Dr. and Mrs. H. S., 1921—R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915—239 Mercer St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915—New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909—R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922—225 N. Mercer St., New Wilmington, Pa.
McMillan, Miss Carol E., 1906—1203 E. Washington St., Washington, Iowa
Moore, Dr. and Mrs. W. T., 1910—311 E. Jefferson Ave., Wheaton, Ill.
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908—1203 E. Washington St., Washington, Iowa
Robertson, Miss M. Stella, 1922—Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922—4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura B., 1904—306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919—10537 Wurdack, Overland 14, Mo.
Whiteside, Miss Ida, 1913; 1935—25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924; 1944—505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908—856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884—Monmouth, Ill.
Chambers, Dr. and Mrs. H. C., 1903—Box 791, Daytona Beach, Fla.
Clements, Dr. and Mrs. E. V., 1912—2205 Audley Ave., New Castle, Pa.
Fleming, Miss Betsy, 1913—6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895—2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896—Eldora, Iowa
Jameson, Miss Flora J., 1903—306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904—425 N. Galloway St., Xenia, O.
Logan, Miss Mary E., 1891—325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904—814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902—306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913—208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920—111 N. 200th St., Seattle 33, Wash.
Picken, Dr. and Mrs. S. C., 1909—420 E. Green St., Winterset, Iowa
Stewart, Dr. and Mrs. Harris J., 1911—New Wilmington, Pa.
Wengert, Miss Georga, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919—308 W. Garfield St., Clarinda, Iowa
Grove, Miss Elsie E., 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray, R.N., 1924—5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911; 1919—1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920—Reedsville, Pa.

WIDOWS OF MISSIONARIES

From Pakistan, India

Alter, Mrs. D. Emmet—Sterling, Kan.
Anderson, Mrs. W. T.—760 Wright Ave., Camden, N. J.
Brown, Mrs. M. M.—5505 N. 52nd St., Omaha, Nebr.
Campbell, Mrs. J. G.—% J. O. McMeeken, R.D., Valencia, Pa.
Downs, Mrs. Wallace J.—New Wilmington, Pa.
Gordon, Mrs. A. W.—317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.—219 Mabrick Ave., Pittsburgh 28, Pa.
Maxwell, Mrs. Robert—New Wilmington, Pa.
Stewart, Mrs. J. H.—Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Baird, Mrs. J. W.—"Linwood," Beaver, Pa.
Buchanan, Mrs. Howard—1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton—25 Seminary Place, New Brunswick, N. J.
Hickman, Mrs. W. W.—1125 E. Detroit Ave., Monmouth, Ill.
McCeoch, Mrs. Fred S.—Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Roy, Mrs. Mark S.—New Concord, Ohio
Russell, Mrs. C. P.—218 W. Chelten Ave., Philadelphia 44, Pa.
Thompson, Mrs. A. A.—New Concord, Ohio
Walker, Mrs. R. W.—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J.—1819 Lexington Ave., Wichita, Kan.
Heasty, Mrs. J. A.—Conway Springs, Kan.
Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.—38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W.—Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.—Ezel, Ky.

THANK OFFERING—LIFE MEMBERSHIPS

(*Continued from Page* 232)

45. Mrs. Dorothy Murphy. By Cora Steinbach, Riverside Church, Buffalo, N. Y.

46. Mrs. Margaret Atkins. By the Eunoia Fidelis Missionary Society, Riverside, Buffalo, N. Y.

47. Marian Miller. By Rev. and Mrs. Henry L. Millison, Philadelphia, Pa.

48. Judith Ann Shemeld. By Rev. and Mrs. Henry L. Millison, Philadelphia, Pa.

49. Mrs. David Thompson. By Lillian and Bertha Kilgus, Philadelphia, Pa.

50. Mrs. Marthabel Seaman. By Mrs. Joseph Kraemer, Philadelphia, Pa.

51. Mrs. Sally O'Conners. By the Margaret Gordon WMS, Brooklyn Church, Cleveland, O.

52. Mae Nora Ebner - In Mem. By a friend, through Washington, Iowa, WMS

53. Mrs. Raymond Hamilton. By the WMS, L.O.A. Class, Loyal Mothers, Gleaners and Willing Workers, Le Claire, Iowa.

54. In Honor of the Church, Hickory, Pa. By Martha L. McBurney.

NOTES FROM BENI SUEF

(*Continued from Page* 227)

sor of the group brought seven of them to see the exhibition of handwork done by our girls at the close of the year. I asked the boys how they liked Egyptian Arabic and they laughed. Their sponsor said they now liked the Egyptian colloquial, which he claimed was "the purest slang in the world." I agreed with him in loving the Egyptian Arabic. It is such a vigorous and colorful and interesting language. We hope our little girl from Yemen will be with us again next year and also many others whom we truly love to teach. We shall miss the class of 20 girls who graduated from our Fourth Preparatory class. Some of them had been with us for 10 years. Most of them will be going on to higher schools in Beni Suef or in Cairo. We fervently hope that all will be a spiritual blessing to this beloved land.

After a strenuous year of service it is a pleasure to spend a few weeks at Fairhaven, a rest home by the sea. It is truly a "Fairhaven" to all those staying here. We represent many missionary organizations and churches. We rejoice in the Christian fellowship that makes this home a foretaste of the joys of heaven.

One of the guests staying in this home is a young Egyptian woman who came to Alexandria to get a new brace which she needs very badly. She is a very radiant person in spite of having had polio as a child and needing to wear a heavy brace all her life. I accompanied her twice in visits to the Italian Hospital where an expert in these things is hoping to make her a much more comfortable aid for walking. Seeing Amalya going about this place, always wearing a sweet and radiant smile, makes the rest of us feel how much more radiant we should be. After a few weeks she hopes to return to her work in Assiut Hospital and continue her ministry of teaching and witness to which she has given her life. It often grieves us that some of the graduates of our schools have so little time for worship and Christian service. We hope and pray for a great change in this respect and hope you will too, by your prayers, hasten the day when the vision of the joys of sacrificial service will dawn upon the youth of this and every land. In the meantime we are very grateful for the devotion shown by many, especially by the loyal staffs of our institutions in this land.

—*Helen J. Noordewier*

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